



1870

To the right Honourable,
Douglas Lady Sheffeld, late wife
of Lord John Sheffeld deceased: John
Horfall, her most humble & faith-
ful seruaunt, wisheth all health
and Godlynesse long to continue,
with encrease of vertue and
zeale in Religion.

(*)


After that I had by
the good aduise and
earnest perswasion
of certayne of my
brethren Ministers
of this city of London, traſlated out
of latine into our vulgar tongue this
little boke entituled I he preacher or
Methode of preaching &c. necessary
for al those that by ſtr̄ue & ſincere
preaching of the worde, labour to pul
down the Sinagoge of Sathan, and to
build vp the Temple of God, I thought
A ij. it my



MUSEUM

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The Epistle.

it is my bounden duty (right honora-
ble & my singuler good Lady) to de-
dicate þ same vnto your honour, and
that for diuers and sundry causes.

Wherof the first and chiefest is, that
zeale & godlynes in the true religiō,
& fayth of our sauour Christe, whi-
che I, by experience haue noted and
fōud to be such in you that you doe not
only youre selfe dayly serue God by
prayer but do also straightly cōmaunde
al your family, & see thē doey same.
Imitating herein the example of the
faythfull father of all the Sonnes of
God Abrahā, who did not onely him-
selfe, but also appointed his wholē fa-
mily which was greate, to serue God
dayly. The second cause is þ correctiō
of sinne, by displacinge and puttinge
clean out of your house, al such which
ly

Dedicatory.

by their vngodlines might either bring
vpon themselves, the iuste plague of
Almighty God, or els be an euile exa-
ple vnto others to comit ſy like. The
third is your honours great mekenes,
patience and modestye towardes all
me and in al your affayres. The laſt
cause is for that it pleased your honor
of you goodnes & mere liberalitye to
accept and take me to be your house-
hold Chaplain, and as it were a guide
and helper of that godly zeale of cal-
ling vpon the name of God & recei-
uing of his Sacraments. These causes
therefore diligentlye considered, I
thought it my duty to dedicate ſy first
fruits of this my labour vnto your ho-
nour, partly to declare vnto you mine
obedient thanckfulnes of mynde, and
partlye that both honourable and all

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others in this lande, beholdinge youre Honoures vertuous and Godlye lyfe, mighte not onelye imitate and followe the same, but also glorifie God the fa-ther of our Lord Iesus Christe. To whom I commend your honoure, har-telye beseechinge him to encrease in you daily more and more al maner of vertue and godlinesse, to blesse and enrych you with all maner of prospe-
rity, and to graunt that for oure good ensample and to the settinge foorth of Gods honoure and glorye, you maye liue longe many quiet and happye yea-
res amongst vs, and after this lyfe, to lyue with Christe for euer. Amen.

oure
lyfe,
lowe
e fa-
To
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and
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aye
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yfe,
en.

To his Brethren and Fel-
lowe Ministers of the Churche of
Christe in Englande, the Interpretour vvhisheth pe-
ace, and true knowldege, to the honoure and
glory of God, and to the edification of the
sayde Church, by true vnderstanding,
and sincere preachinge of the
vvorde of God.



His little booke entituled
Ecclesiastes, and firste writ-
ten in Latine by Heminge
was thoughtee meete, and
verye profitable to bee
translated, and turned in-
to Englishe, not onelye by me, but also by
the iudgemente of divers other of my bre-
thren, godlye and zealous Ministers of this
city of London, who considering þ great pro-
fyte that hereby might come, fyse unto the
Churche of Christe, and nexte vnto theym-
selues, and to all their other bretheren and
fellowe Ministers, throughoute this little
realme of England, accordinge to their cal-
ling, whiche do or ought to thirke and hun-
ger, after the increase and aduauncement of
Christ

The Epistle

Christe his kingdome, to the ouerthrow & vicer destruction of vblinnes, error, poverty, superstition, and of al the tyranny of Anti-christe, haue perswaded me to accomplish their great and earnest desire, and to translate into our vulgare tonge, this litle and necessarye treatise of Heminge, called *Ecclesiastes*, wherein what paynes I haue taken, I had rather a great deale the learned in reading should iudge, then that I would speake any one worde of my selfe. This onely (as I trust) without offence of any, I mai truly say, that it would haue bene a great deale easier for me, to haue medled rather with some one whole and continual Commentary, then with this litle treatise, which in my iudgement, may not vnsily be termed *Christiana Rhetorica*, that is to say, an Art out of the which the true and faythful Ministers of Christe may learn plapnely, and orderly, to breake and distribute the worde of God vnto the people, and flocke committed to their charge. Now it is not vnkownen how harde a thunge it is to translate any Arte written, eyther in the Latine, or in the Greke tonge, especially into our Englishe and vulgare tongue, in the which we
haue

to the Reader.

haue wordes, neither sufficiencie, nor yet apte
enough to declare & expresse the same: that
is to saye, the termes and proper names of
Arte: as *Genus, differentia, species, adiuncta,*
exordium, enarratio, genus didascalicum, pa-
reneticum. &c. notwithstandinge this
greate difficultie whiche migh: altogether
seeme to haue beeene sufficient to dissuade,
hynder, and discourage mee, to haue takē
this litle harde, and profycable woozke
in hande: yet the examples of other wise &
learned men(who before me haue brought
into our tongue the Artes of Grammer, Log-
icke, Rhetorike, Arithmetike Astrono-
mie, Geographie &c.) did not a little encou-
rage and holden mee hereunto: so that I
thought if other graue, wise, and learned
men, before me, both Romaynes, Italians
Germanes, Frenchmen, and Englishmen,
haue thought good for the aduauncement of
Philosophie, and humaine knowledge, to
bring into their mother tongue those and o-
ther like Artes first written in the Greeke
tonge, though they could not always finde
out proper wordes every one in their owne
tongue to declare y proper termes of Arte.
I with much more boldnes mighce take in
hande.

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hand to interprete this little Arte of Christiani Rhetorickē, especially seeing that the same doth so farre passe the Arte of Rhetorique, as y holy wozde of God, doth exceede the knowledge of all manner of humaine Philosophic. For that Arte doth teach thee, cunningly to handle, & eloquently to speake of worldy thinges, and of mens matters: & that eyther in prayse, or dispraise, either in defending and prouing, or els in reproving, impugning, discommending, & disallowing, whereof we haue examples in *Demosthenes* and *Cesiphon*, among the Grecians: in *M. T. Cicero*, and *Mar. Antonius* amonge the Romanies, and in diuers other Oratours, who flourished in their tyme. But thys doth instruct and teache thee, the true diuision of the scrip'tures, howe they haue beene diuerslye of diuers godlye wryters diuided: What the vse and profit thereof is: what tongues are necessary for thee to learne and understande the scriptures: what the vse of them are: How thou must stodye diligently and abone al other wryters the holy Scriptures. How thou must for thy better understandinge, conserre them together, not lea-ning altogether, eyther to thine owne or yet

to the Reader.

To other mens opinions: And to conclude, how thou mayest orderly, and with profit of thy hearers preache, and expound the woorde of God, whether men are to be lifted vp, and comforted with the swete promises of God, or els to be beaten, and cast downe, with his dreadful menaces, and threatniges: whether wickednes be to bee defaced and troden vnder foote, or vertue to be praysed, and exhorted vnto: But al these and manye suche others, thou shalt moxe at large better learne out of the treatise it selfe; and therfore I referre thee vnto the diligent reading thercof, and da exhortation, so to reade, that thou mayest not only hereby learne to know a ready and easye Methode, or waye of preaching, out of the woorde of God vnto others, orderly for the helpe both of thine owne memorie, and also by thy hearers: but also, and that especiallye that with the studie of this Arte and Methode, thou alwayes make thy prayers vnto almighty God, for the assistance and helpe of his holy Spirite, whiche may teache thee, the true ende, & right use of the same. For as Arte helpeth nature, & nature Arte, so that Arte can do nothing withoute nature, so must we alwayes remember that

the

The Epistle

the Methode or Arte of preaching, shal lyte-
ele, or nothinge at all profite vs, balesse the
Spelite of God bee ioyned thereunto, whiche
is, as it were the true nature vnto it,
and without the whiche the Arte it selfe is
able to doe nothing: for this holy spirite of
God doth not onely make vs apte, and able
to learne this arte, or Methode, but doth al-
so teache vs that the true ende, & right vse
hereof is not onely to preach learnedlye, or
verly or cunningly the worde of God vnto
others, but also & that especially vnto oure
selues, that our audience seinge our wyse, &
holy sayinges to agree together, with our
good and godly dedes, may by our example
frame also their lyfe, & conuersation accor-
ding to our preaching out of þe word of God
& so together with vs, both in word & deede,
gloze the God the father of our Lorde Iesuſ
Christe, to whom be prayſe and gloze for
euer and euer. Amen.

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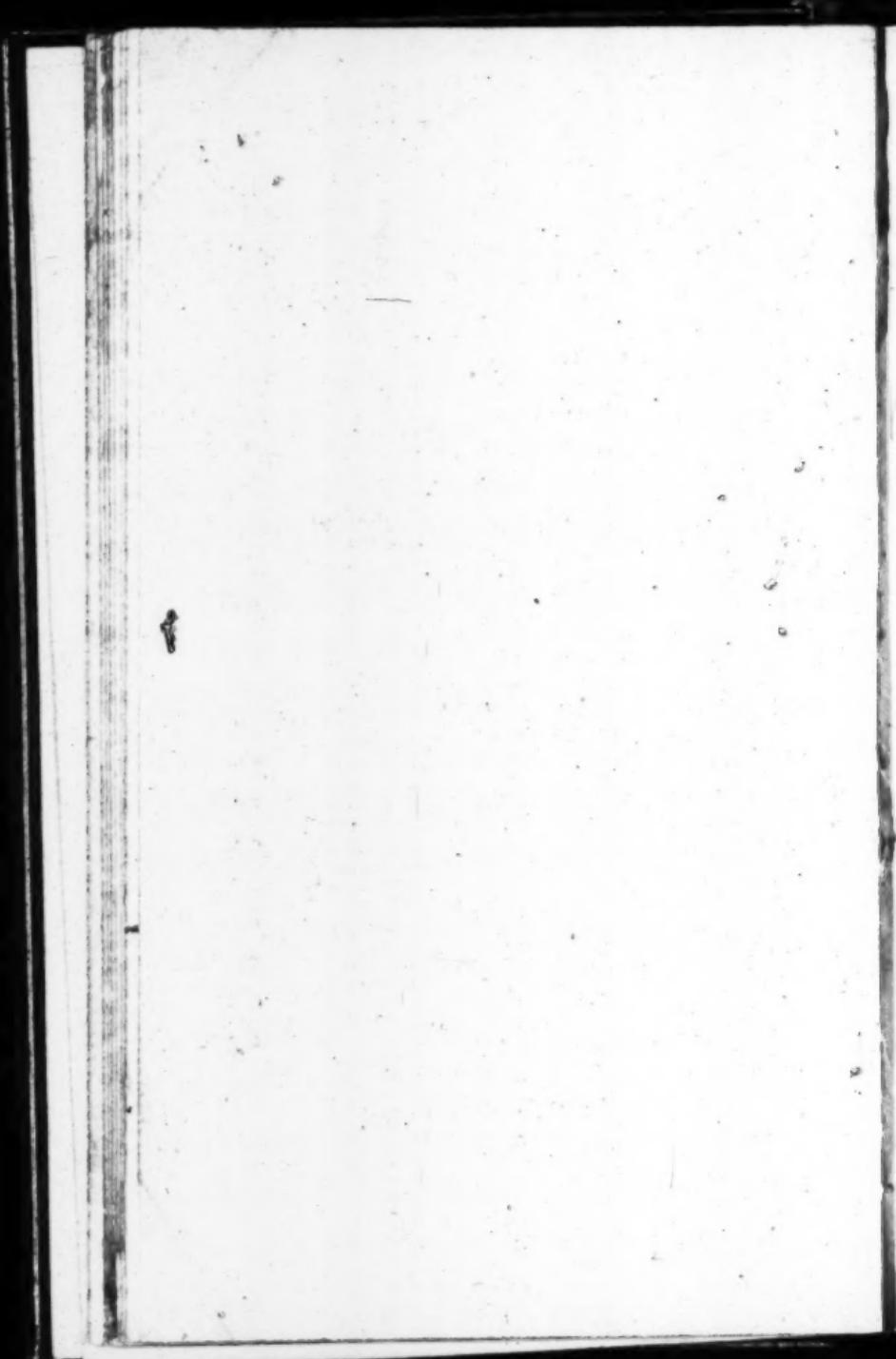
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The ende of the Contentes.



The diuision of the holye 1. Scriptures.



The holy Scriptures is not after one sorte, but diversly of divers writers diuided, whiche thinge ought not to seme straunge or vnseemelye unto anye man, for somtymes euen of one, and the selfe same thinges, there are manye differences accordyng to the diversite whereof, the diversities of diuision, may be taken: and Authors haue beene accustomed, to appoinete suche kindes of diuisions, whiche do seme to serue best for their purpose. Wherefore seeinge that the Scripture is diversly diuided, I wil recite in order the chiese and principal diuisions of the same, and wil also declare y^e use of them, to shew that the profite of this varietye and difference, maye appeare unto all men.

The first Diuision.

The most common diuision of the Scripture is this, whereas it is diuided into the olde and new Testamente, which beinge ioyned together, are in the Greeke tonge

B

(by a

The Preacher or

by a certayne Figure called *Antonomasia*) named the *Bible*, whiche also is therfore sometimes called an *Instrumente*, because that by it, as by an *Instrumente* or readye meane, the holye will and woord of God is broughte and declared vnto vs. Nowe the *Epithetes*, or names of olde and newe, are taken from the circumstances of times. For it is called the *olde Testament*, because in the respect of the tyme, it was the first. Agayn, it is called the *newe*, for that according to the time it was the last. But if any man should thincke this difference to bee taken from the diuerositie of *Couenauntes*, it were no great matter: yet the first reason is truer and fitter for this place. Notwithstandinge, they whiche call the *olde* and the *newe Testament*, by the name of *Bookes*, do vse the woord *Testament* contrary to the common vse.

The Subdivision.

THE *olde Testament* is called of the *Jewes*, [*Estrim vcorba*] and that of his number of *Bookes*. For they doe receyue *xxviii*. *Bookes* of vndoubted authorite, whiche

whiche they deuide into fourte partes, or Diuers. The firste is called of theym *Thora*, that is to say, the Lawe or Doctrine, and it doth contayne ffeue Bookes, to wyt, *Genesis*, *Exodus*, *Leuiticus*, *Numeri*, and *Deuteronomium*, whiche the Grecians call also *Πεντατευχον* that is to saye, A Volume con-
tayning ffeue Bookes. The second parte is called of theym *Rhesconim Nebym*, that is to say, the former Prophete, and this parte bath fower Bookes to wyt, the Booke of *Iosua*, the Booke of *Judges*, the Booke of *Samuel*, and the booke of the *Ringes*.

The thirde parte is, *Acharonim Nebym*, that is to saye, of the latter Prophete, and it doth comprehend fower Bookes, *Elay*, *Jeremie*, *Ezechiel*, and the Booke of the welue Prophete, whiche they call the less
er, as are *Ose*, *Joel*, *Amos*, *Abdias*, *Tonas*, *Micheas*, *Nahum*, *Baruch*, *Sophonias*, *Waggeus*, *Zachary*, and *Malachie*.

The fowerth parte is *Cherubim*, that is to saye, of the holye wryters, and it dothe con-
tayne Eleuen Bookes, *Paralipomenon*, *The Psalter*, the *Prouerbes of Solomon*, *Job*, *Ruth*, *Ecclesiastes*, the *Lamentation of Jeremie*, the *Songe of Songes*.

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Hester, Daniell, Eloras, and Nehemias, whiche two later, are taken for one booke. So that we haue 24. booke of the olde Testament of vndoubted authority, diuided into 4. partes, or orders. Notwith-
standing besides these booke they haue cix-
tayne also, which they doe call *Apocrypha*,
that is to saye, secrete, or hidden Scriptu-
res, therefore so called, because they were
not brought forth into the light, to confirme
anye opinion or doctrine. Of this sorte are
Iesus the sonne of Syzach, Judith, Tobias,
the booke of Machabees, the wisdome
of Solomō, Baruch, the scribe of Jeremy,
and this is the diuision of the olde Testa-
ment, after the manner of the Hebrewes and
the Grecians.

The new Testamente is diuided into 4.
partes, The first contayneth the fourre Eu-
angelistes. The second the Acts of the A-
postles. The thirde, the 21. Epistles of the
Apostles, that is to saye, 14. of Paule, 3. of
John, 2. of Peter, one of James, and one of
Iudas. The fourth part contayneth the Ap-
ocalyps of S. John. Moreouer al the
booke of the new Testamente, are founde
in the *Canon*, excepte the Seconde Epistle
of S.

of S. Peter, the seconde and thirde Epistle of John, and the Epistles of James, and Jude, with the Apocalipse. Some also doe put the Epistle to the Hebrewes, out of the Canon.

Now somwhat seemeth to be added, concerning the vse and profitte of this distinction rehearsed: for it little availeth diligentlie to distinguishe, vnlesse thou perceue also what profitte proceedeth thereto. First of all therefore the distinction profiteth muche to ludge trulye of the auctorite of Holye booke: for all the Bookes of the olde, and new Testament, are of an undoubted fayth, and are of great force to confirme opinions: except those which I sayde before were called *Apocrypha*. whiche trulye maye be reade with profyte. But in disputations of opinions they are not to bee alleaged. For those booke only are of an undoubted auctorite, whiche are truly attributed to Moses, to the Prophetes, to the Euangelistes, and to the Apostles. Wherfore synce that the primitive and pure Churche, hath doubted of the Authors of the secrete Scriptures, called *Apocrypha*, they are of righte rejected, when as they are alleaged by the Aduersa-

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rye against the wrystinges of the Prophete
and the Apostles. There is also another
commoditie of this distinction, for it is com-
modious to haue a certaine order of booke
that Studentes, may distribuite the reading
of the Bible into certayne tymes, as it shall
seeme to bee profitable for them, to leare
the holy booke. The thidde commoditie
is that a certayne waye or maner maye bee
had (whether thou preache or interpret the
sacred Scriptures in the Schooles) of recy-
ting or alledging the testimonies of Scrip-
tures, that the place of the testimonie, may
be shewed, as it were with the synger, when
as the Authoure of the Writinge, and the
Chapter of the Booke is named and re-
hearsed,

The seconde Diuision.

The Divines in Schooles, doe diuide the
booke, both of the olde and newe Testa-
ment, into Legall, Historicall, Sapientiall,
and Propheticall Booke. As of the olde
Testamente, the syue booke of Moses are
Legall: the Booke called Historicall, are
Iosua, the Booke of Judges, Ruth, the 4.
Bookes

bookes of the Kinges, Job, the two bookes of the Machabees. The Psalter, the Proverbes, Ecclesiastes, the Song of Songs, the booke of Wisedome, Ecclesiasticus, are Sapientiall. And the xvii. Prophetes before rehearsed are Propheticall: In lyke manner also, to the ende their Ignoraunce might the moxe evidentlye appeare, they diuide the Bookes of the newe Testament, so that the Bookes of the Euangelistes maye be Legal: the Acts of the Apostles Historiall: the xxi. Epistles of the Apostles Sapientiall: and the Apocalypse of S. John to be Propheticall. This by no coloure maye bee excused: for it is altogether absurde inasmuch as it is of them applyed to Bookes.

But if they woulde applye this their subtle devision to the thinges (as Ichincke) aunciente wryters haue done, it mighte peraduenture be borne withall: but because it is manifestlye false, as it is applied to booke, I wyl not in so evident a matter, make anye longer confutation. Furthermore the use of this devision, as it is applied to thinges, perhappes maye bee heare in, that Learners in readinge maye wistelye putte

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a difference betweene histories, and lawes,
the Propheteſ and the ſayinges of wylle me,
that is to ſaye, *Gnomas, wortyge and appro-
ued ſentences.*

The third Diuision.

The whole Scripture, if thou conſider þ
thinges ſubiecte, are fyſtlye diuided into
Hiftory and Doctrine, whiche two the di-
ligeſte reader wil ſearche out ſtudiouslye in
reading of holy bookeſ. Nowe there are
two kyndes of histories, the olde & the new,
the olde contayneth all Hiftoryes, even from
the beginninge of the creation of the world,
vntil the conception of oure Lorde, or the be-
ginninge of the Euangelicall hiftory. Thys
Hiftorye taketh his originall (as I haue
ſayde) from the fyſt condicione of thinges, &
ſo continueth vntyl the Monarchie of Cyrus.

The weekes of Danyell follow after, vntyl
Chriffe crucifyed. Moreouer I haue
made a computacio of yeaſes, for memorieſ
ſake, in theſe Verſes which I wil put down
in Latine.

M.D.C.L.V. I. poſt Adam mundus inundat.
Post vndas ad Abram, ducent, nonaginta duoq;

Exod-

Exodus hunc sequitur, quingentos quinq; p Annos.
Exodus ad Babylon, nongent, decemq; recenset.
Post Babel ad Christū, D. & L. tribus, X. datur unus.

Englisched tbus.

The world a thousand six hundreth fiftie sixe yea-
res is founde.

After Adam our father, by Moes cloud dround,
And from Moes cloud to Abram agayne,
We finde two hundred yeares, ninety and twayne.
Exodus doth follow him, five hundred yeres & fiftie,
Exodus to Babilon ix. hundreth and x. contrarie.
And to our sautour Christ from Babilon,
Are five hundredeth fourscore yeares and one.

If thou soyne these yeares, together, thou
Shalt haue 3944. yeares, from the firste be-
gynning of chinges, vntil Christes his com-
minge, the whiche number I am wonte to
comprehende in these verses.

Ter mille & nōgent, quater, X, duo bis numerātur,
Christus adest nobis, gloria, vita, salus.

After three thousand nine hundred 44. yeares.
Christ our glori, fife and health to vs appears.

Furthermore the new histoyre, is discribed
of the

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of the Euangelistes, whiche increaſeth of the conception, Natiuitye, Circumciſion, Offeringe, Banishmēt, Disputation Bap- tysme, Fastinge, Temptation, Doctrine, Myracles, death, Resurrecſion, and Ascen- ſion of Chryſte into heauen. Also it increaſeth of the geeuinge of the Holye Ghoste in the daye of Pentecolle, and of the Primi- tive Churche, and his perſecutions: for unto these Chapters and poynctes, the newe hiftoſyke ſhalbe reduced. And thus much con- cerning the hiftoſyke.

The doctrine is diſperſed throughout all the Bookes of the old and newe Testamēt, and is diuided into Doctrine of chinges, and of ſignes. The doctrine of chinges is after- wardes diuided into the Lawe and the Gof- pell. The doctrine of ſignes doth contayne the Ceremonies and Sacramentes, wher- of we haue here no tyme to increaſe at large notwithstandinge the uſe of this diſtincſion is not ſymply, and of one ſorte.

For the holye hiftoſyke ought to be the glasse of a Christian lyfe. For it doeth contayne manye examples of true Godlynesſe, of con- feſſion, of Faith, of Patience, of calling. &c

It re-

It recytereth the rewardes and punishments, both of Obedience, and Disobedience to wardes GOD, and comprehendeth many testimonies and Witenesses of God.

The difference of doctrine berelye, doth cause vs not to confounde rasshelye with the Papistes the Lawe and the Gospele, who dreame the Gospel to bee the newe Lawe, but they are deceyued: For neyther the Prophetes, nor the Apostles, teache anye other thinge then Moses doth, althoughe in their manner of teachinge there is great difference. For Moses committeth to writinge the Doctrine deliuered, as it were by hande from God, and the fathers: whiche doth contayne the perfecte worshipinge of God, but hee is more obscure and darke then the Prophetes.

The Prophetes are the interpretours of Moses, for that which Moses doth note, as it were with certayne Aphorismes, that is to saye, brieslye and summarilie, the Prophetes doe expounde in whole Sermons. But because that thinge which the Prophetes did foretell, the Apostles sawe before their eyes, therfore are the Apostles made playner interpreters of Moses, and of the Prophetes.

The Preacher or

Prophetes. Who so obserueth this difference, shall reade with greater profit, the wrytinges of Moses, of the Prophetes, and of the Apostles. But in what estimation the scholers of the Apostles and other holy interpreters of the scriptures are to be had, I wyll declare hereafter, where I shall entreate of the maner of interpretation.

The fowerth Diuision.

There is yet another diuision deliuered us geuen vs by the Grecians, whiche wee may not ouerpasse: For the waerde of God bringing saluation vnto man, is deuided into *Protrepticon*, that is to say, appertayning to exhortation: *Gnosticon*, that is to saye, appertayning to knowledge, *Practicon* that is to saye, appertayninge vnto that whiche they call practice. And vnto that whiche is called *Protrepticon*, doe appertayne exhortations, consolatiōs, threatnysgs, chydings, whiche all are certayne prouocations, or stirres vp to heare the woerde of God, to embrase and to obey it. *Gnosticon*, is a parte of knowledge whiche dothe contayne the worshipping of God, the knowledge of the law,

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of the Gospell, and of the Sacramentes, the Epitome and briese summe whereof is *Ca- thechesis*, that is to say, Instruction. The laste appertayneth vnto practise, for it is conuenient that the obedience of the harte, vnd innocency of lyfe should follow knowledge: For sayth as S. Paule witnesseth, oughte to be vnsayued, and effectuall through loue.

This diuision serueth to this ende, that thou maist know the vse of the holy Scriptures, that is to saye, that thou mayst obeye the exhorter, beleeue the Teacher, and doe according as thou beleuest. For he is woz- chye (sayth *Agapetus*) of God, who doth nothing vnworihy of God, but thinketh those thinges which are of God, and speaketh the thinges whiche hee thinckith, and doth the thing which he speaketh.

*Of the formes and kindes of
Narrations.*

N speakinge of the formes of a Narration, I wyll declare fower thinges in ordre. First with what helpe hee ought to be instructed, that wyl become a profitable interpretour. Secondly whiche are the causes of Narrations.

*The Preacher or
tions. Thirdly what be the kindes of int-
preting, and last of all, what is the vse of
mentaries or expositions.*

*The aydes or helps of an
Interpretour.*

THAT a profitable Interpretour ought to
bee instructed with liberal doctrine, and
speciallye with the knowledge of Rhetor-
icke and Logicke, there is no man whiche
wyll doubt thereof. Wherfore I wyl come
to certayne other helpe by whiche bee de is
taken, that the interpretour go not astraye
from God ynes. Therefore in intreatinge
of holy Misteries, foure kyndes of care espe-
ciallye doe belonqe unto him, who desyret
to bee free from Erroure, and safe fro
the deceites of Heretikes: Let the fyfth car
be to seeke God and his wyll in the Scriptures,
with feare and humilitye, that bee
may knowe him trulye in oure Lorde Iesus
Christe: Let the second care be to haue the
sacred worde of God for a rule. This care
ioyned with the former, shallcause thee to
be conuersant in the Scriptures withoute
arrogancye or contention, and that thou bee
not

not puffed vpp with foolishhe rashnesse , but rather craue his helpe with humility, whom in the scriptures thou seekest saythfully: the seconde care causeth thee also , that thou bee not carefull of those thinges whiche are not founde wypeten in the woord of the Lorde. For thou oughtest to be contente wypch that lighte, whiche the Lorde hath shewed thee to be followed. Let the third care be diligent-
lye to conferre the Scriptures, to the ende that the consente of Moses , of the Prophe-
tes , of Christe, and of the Apostles, may e-
videntlye appeare, and that suche sentences
as seeme to disagree , throughte conference
may be reconciled, the circumstances of the
places beinge diligently obserued.

This care causeth thee not rashlye to take
hold of any one sentence of the Scriptures,
to assaulte or repugne another therewytc,
from whence no doubtie all the sectes of he-
resye haue spronge vpp, whiche thinge that
it may the moze evidentlye appeare, we shall
openly declare by examples.

Arrius doth heare the Sonne sayinge :
The Father is greater then I. Thys
Sentence hee snatcheth , and there-
wyth

The Preacher or

Wytch, is gyrded, and armed to vanquish an
ouercome the divinity of Christ: Contra
rywise, *Manichæus* to the ende bee might
take away the humanity of Christ, snatched
the saying of S. Paule in his firſte Epiftle
to the Corinthians, the 15. Chapter, where
Christ is called the ſecond Adam from hea-
uen heauenlye. Agayne there are ſome
which acknowledge the divinitye, and con-
fesse the humanitye, but they make two per-
ſons in Christe, the woord, and the ſonne of
the Virgin. *Orſander*, because it is written
the Lord is our righteouſnes: doth aſcribe
iuitification to the deuine nature alone, as
thoughe the humanitye were of no force at
all, to the benefite of ſaluation. *Stancharus*
on the contrarye ſyde (because the woord
of promeiſe, is of the ſeede of a woman, and
Paule calleth Jesus Christe, beinge man a
mediator) withdraweth the benefyte of re-
demption from the Divinitye, and doth at-
tribute the ſame to the onelye humanitye.
Here if there had bene the feare of our Lord,
and true humilitye, and if the deſire of con-
tentio[n] and pypde had beene abſente, they
might eaſily haue iudged of theſe myſteries,
by conſeruance of the Scriptures. Let the
ſyſt

first care bee to referre euery interpretation to the proportion of sayth, from the which if the interpretation doe disagree, it shalbee accounted false. But contrarywisse, if it do agree with it, althoughe sometimes it er- reith from the marke, and mynde of the au- thour, yet oughte ye to knowe, that this is done without the daunger of salvation. But what is it to call an Interpretation to the proportion of Faythe: it is so to ordayne it, þ it maye be correspondente to the first princi- ples of Fayth, and that it may seeme to bee as it were bullded vpon them. For those thinges are sayde to bee done accordinge to the proportion whiche are made by compa- rison to another thinge, or els when other things are framed by comparison of others.

Whereuppon when Pauile dothe com- mende that Prophete, that is to saye, þ Interpretoure of the Scriptures, oughte to bee proportionable to sayth, hee wylleth that the interpretation shalbe haue respect to the first principles of Religion, whiche are playne and manifest, as concerning the Law and the promises of the Gospel, wþch the whiche euery interpretation ought to a- gree. Wherefore the Papistes in the ex- C position

The Preacher or

position of this sayinge: (If thou wile enter into lyfe, keepe the commandmentes) do departe from the proportion of sayth, when they do conclude of this sayinge. That men may obtayne saluation by their own proper woorkes, for this interpretation doth stryue with cleare and manifest principles: As are these. The Seede of y woman shal breake the Serpentes head: also, The Lambe of God, that taketh away the synnes of the world: and agayne: if righteousnes be of the law, Christ dyed in vayne.

And always after this maner the minde of the interpretour ought to bee bent, to the firste principles of oure Religion, from the whiche hee shall not suffer hymselfe to bee drawnes awaye by anye Sophisticall reason: For hee that contempneth this proportion of hope, commended of S. Paule to the Interpretour, and elsewhere, doeth seeke an Interpretacion contrary to the rule of faith: Ise him bee assured that bee shalbe plagued of GOD, for lyke as in tymes paste vnder the olde Testament, sic voughc alwayes to bee taken from the fier of the Alter, wherewith the sacrifice shalde bee burned: so euery interpretation of the scriptures,

ture shoulde depende upon the euerlastinge
word of God . And euen as Nadab and A-
ibri, for puttinge straunge fyre in their Cō-
sors, whiche they were commaunded to doe,
were punished of the Lorde : so Heretickes
bringinge in the diuision of reason . and the
deceites of Philosophie, in steede of true re-
ligiō, are to be iudged iworthy of punishment .
And thus much concerning the helpe of an
interpretour : now wil I declare that whi-
che in the second place was propounded .

The causes of interpretation.

In the preface of *Philip Melanthonis* pla-
ces, saue causes of interpretations are re-
hearsed, whereof this is the fyfth, þ the kinde
of speache may bee vnderstoode : for hearers
or readers do not in every place understand
the phrasēs of a straunge tongue , yea some-
times men of singuler learning take greate
paynes in this chinge: for oftentimes it bay-
peneth that a sentence beinge expounded w
the wordē of a straunge tongue, whiche thou-
ghe they aunsweringe trulie in signification,
yet notwithstandinge they keepe not the
same ſence in both tongues , and that for

The Preacher or

the difference of the Phrasē, or manner of
Speach. Therefore itaſte here binares
wee may be deceyued, oftentimes a learned
interpretour is needeful. The ſecond cauſe
is the iudgement of the order of thinges: for
he that perceiuereth not the maner of the had-
ling, ſhall certaynly very oftentimes be decei-
ued: as they are which recite out of Paule,
this ſaying againſt the iuſtification of faſth:
Not the hearers of the Law, but the doers
ſhalbe iuſtified. Were iſ they had conſidered
the maner of the hadling, they might haue
ſene Paule in that place, not to haue prea-
ched of the iuſtification of workeſ, that is to
ſay, þmē ſhould be couted iuſtified throughe
woorkeſ before God, when as Paule the
laboureth to conſute this opinion againſt þ
doctrine of ſaythe. Therefore an interpre-
toure is needeful, which may ſhew curri-
ngly an order and the partes therof: the pro-
fyt of which thing is greater, the cheare it ca-
be declared in few wordes. The thrid cauſe
ought to bee the witneſſe of a true interpre-
tation, for when the hearers perceiue the
interpretations to be brought from the worde
of God, & do ſee the agreement of the worde
of God, & of the pure church, with the inter-
pretation

pretation: they loue the doctrin more earnestly, and do learne it more greedely. The souerthe cause is the confutacion of false opinions, least learners shold be infected with the popsons of heretikes. These causes are sufficiently greate enough, for the whiche god wil haue the ministerp of his word both in scholes, & in Churches, to be preserued.

The kindes of Interpretinge.

Althoughe by those things, which I haue sayd alreadye, concerning the causes of interpretations, the kindes of interpretinge may alſo be vnderſtode, yet because it is needeful to haue them ſeparated, I wyl intreate of them as playnly as I can, acco-
dinge as before I haue promiſed: where-
ſoſe I haue noted foure kindes of Expoun-
dinge holy thinges, in reading the commen-
ſaries of diuers authors.

*The Grammariān his kindē of Inter-
pretinge.*

Some nothinge carefull of the Methode
of a treatise, doe onely expounde the wor-
des and

The Preacher or

des & the Phrases after a familiar & playne
manner, whiche kinde of interpretation, be-
cause it consisteth of a certayne exposition of
Grammat, it shalbe called Grammaticall:
This kinde did Athanasius, Theophilacte,
Ambrose, and many others followe: trulpe
this is praysse worthye, that suche excellente
men which were able both abundantly, &
eloquently to make longe disputationes, and
orations of every matter: that notwithstanding
dinge hath submitted theselues, to the Grā-
marians. For they knew wel that fro thence
a true sentence shold bee taken. Further-
more this kinde of an interpretour, oughte
to bee instruced wþh liberal learning. For
first he oughte to haue the knowledge of that
tongue, which the anchor of the mytlinge b-
eth: unlesse hee desire to set rather wþh o-
ther mens eyes, then w his own. Althoughe
a perfecte knowledge is not here required,
yet there ought to be so muche skyl that he be
able to conferre together these three tonges
the Hebrew, Greeke, and Latin. For a de-
uine interpreture hathe neede of these three
tongues, the conference wherof, he that is
studious shal perceiue to yelde more profyt.
then the tedious commentaries of great me-
Againe

Agayne to thende hee maye interpretēe that
thinge aptly, which he vnderstandeth truly.
Logicke is necessary, which oftentimes to a
Grammariān interpretour, doth put to her
willing hand. He shall also be not a litle bō-
pen with the commentaries of variety, from
whence he maye learne divers formes of va-
riyng one and the selfe same sentence.

The Logician his kinde of Inter- pretinge.

Others when they see, that order obtay-
neth the chieffest partes in all thinges,
they seeke out and declare the Methode and
order of a treatise, & do put foorth questiōs,
argumentes, collations, and do briefly re-
duce the arguments to certayn chapters, or
common places, as thoughē they were con-
sultacions. This is a moste especiall care to
this kinde of interpretour, þ al thinges may
be expounded openly, and declared distinct-
lye. But because this kind is most prophyta-
ble in the Scholes, I wyl briefly shewe the
way, which þ Interpretor in this kind may
safely follow, which thing þ it may be done
more plawnly, if wyl comprehend al the whole
matter in certayne general rules.

The Preacher or

The firste Canon.

In the beginning of the reading of any holpe Scripture, he ought fyft of all thinges to speake of the kind of Doctrine, & that (as it seemeth to me) may fikel be don after this maner. Firsle bee ought to expounde what kinde of doctrine it is, from whence he maye fall into the commendation thereof. Secondlye he should shew autorite. Thirdlye, bee should signifye of what certaynty it is, & fr̄ whence it shold be taken. Fourchlye what is y necessarie, fikel he should declare what profyte and comodity shoulde procede from thence to the hearers. These syue poyntes, in the beginning of any holpe booke (in my fudgement) are very profytale to bee handled. Neither doe I disallow it, if eyther bee adde some thinges to these, or take other some awaie, so that hee deceiue not the hearers, who when they learne do also gredelye seeke for the methode of imitation.

The Seconde Canon.

Whereras accordinge to this fyft Canon, wee haue generally spoken of the kinde of doctrine, we maye profytale descendre to

Hypothesis

Hypothesis, that is to saye, to the particular wytinge whiche is layd before vs, to be expounded, in whiche place, these thinges are needful to be spoken of, by him whiche followeth the Logicians kind of iaceptring.

Firste, who and what manner of man, the Aucthoure of the wytinge is, and from whence the auctorite of the wytinge doth depende. Secondlye, what was his occasion of writinge, the obseruation whereof helpeth to understande the order of the treatise. Thirde, what is the State of the matter or principall question, whether one or many, from whence Judgement may bee geuen of the kynde of the cause, and the endeour of the whole wyting, that is to say, the ende and very last scope, may bee perceiued and knownen. Fourthly what is the methode of this present writing, or (which is al one) what is the order of the treatise, which excepte it be obserued, the laboure of the cher shal be little or nothing profitable.

The thirde Canon.

WE muste diligently obserue this, in all the writings of the Prophetes, & the Apostles,

The Preacher or

Ules, that whilſt they teache, they ofte tymes
fall into admonitions, reprehensions, pray-
ses, threateninges, comforts, &c, wherewith
they applye their Doctrine to the hearers, &
do pricke them forwardes, to receiue their
doctrine. They that consider not this, can
neþer obserue the order of the treatise the
selues, nor yet shewe the way well to anye o-
thers. But I wil speake more of this Ca-
non hereafter, whereas I shal entreat of the
large and ample treatise of common places

The fowerth Canon.

AN Expositio of every chapter may very
fitly be made after this maner, in þ firſte
place the whole chapter muſte bee gathered
into a certayne þyſte collection or ſumme,
which none may conueniently do, unles he be
ſkilful in Logicke. For thofe thinges whiche
are ſpoken eſpecially & by partes, he ſhal re-
duce to Generallities & to the whole, & cutte
of thofe thinges whiche are accessaries & of
leſſe value, neþer ſhal hee adde to all ma-
ner arguments of thinges, but ſhalbe content
only with a ſumme of thinges: & al oþer mat-
ters whiche are added for amplification, or
deduction of thinges muſte be remoued.

In the

In the second place bee shall declare the order of the chapter, in shewinge how it agreeith with that whiche went before, (if anye thinge wente before) and shall declare the chiese partes, and geue admonisshion how they followe. In the thirde place the exposition of the texte shall ensue, the common places shalbe noted, that all thinges may be conuerted to prophyte. But the waye of the inuention of places, shalbe taught herafter where wee shall intreate of the places that belong to a preacher: at this tyme it suffiseth briesly to haue shewed what is nedful to be done.

The Orator his kinde of Inter-

pretinge.

There is also a kind of interpretation pertaining to Oratours, most prophytable in Churches and schooles, wherin the greatest wittes have exercised themselves: as Basile, Gregory Nazianene, Chrisostome, Augustin, and many other Greekes, and Latines, for these do expouē every questiō moze at large after the manner of Rhetoricians, of whiche thinge wee muste speake agayne, when wee come to the treatise of commona places.

The

The Preacher or

The mixte kinds of Interpreting.

The mixte kinde of Interpreting is, when
þ Interpretor either mingleth al the þ
aboue rehearsed, or els ioyneþ certayne of þ
them together, whiche chinge not a fewe in þ
our tyme, are wont to do with great profice,
in whose number Philip Melanthon, with-
out doubt is the chiefe, whom many worshyp
men: as Bucer, Caluine, Brensius, Beza, and
divers others, do imitate and follow.

The use of Commentaries.

Anye do abuse Commentaries, whilſt
they labour continuallye in them, little
or nothing esteeming the teſte of the Bible,
who do like unto him that traueyplinge some
wyþer, determineth to abyde alwayes in
his iourneye. For Commentaries are lyke
to the Image of Mercury. For lyke as they
are set vp of purpose to shewe the right way
to traueylers, least they ſhould go out of the
waye, ſo commentaries do leade, as it were
by the hande, the unexercised reader: which
he ſhould not alwayes uſe, but ſo as the tra-
ueyler doth uſe the Images of Mercurie.
For the traueyler lookeþ not vpon them

when by holken tymes goinge that wape, bee
when knoweth the way perfectelye. Here firste of
all the bgs al the interpretour is admonished of his du-
ayne stile, that is to say, that he thineke he ought to
sewe in shew a wape, and that a most ready wape to
profite, the hearers, and not to hinder such as make
baste to goe forwarde. Moreouer euen here
it is evident in what estimation the disciples
of the Apostles, and their successors being
interpretors of the Scriptures, are to bee
had. For all these are to be followed, in so-
muche as they haue the Scriptures of the
Prophetes and the Apostles goinge before
them, but if sometimes they doe erre from
this, let vs acknowledge our common facility
and readynes in falling, & pray to God ear-
nestly, that bee suffer vs not to fall into Er-
rors.

*The wape to frame or make holy
Sermons.*

The Methode of making of Sermons, is
a sure wape & meane shewinge a reason
of makinge sacred Sermons. And because
those thinges whiche are nedfull to be de-
clared in the Churche, are not of one kynde,
nor can bee handled after one sorte: It were
very

The Preacher or

very profitable syrups to shewe the kindes of Sermons, after wardes the meanes wherby
by euery thinge may be entreated of wch ma
prolifte, to shew that there may be a certaine
prescripte & compendious waye of makinge
sermons. For suche as shalbe ministers of the
most holy ministerie of the word (then thos
whch nothinge can be moxe holp) whch be it
inge confirmed with use and exercise, theyle
maye encrease with preceptes of Logicke, & w
Rhetorick. I doe not forge new preceptes,
but doe applie the common rules of Logici
ans and Rhetoricians, to a certaine matter,
and doe sygne together with Preceptes the
practise of learned men, whom I haue heard
preache, that the imitation mighte bee the
moxe easpe, whiche truly would be but very
weake: unlesse it were holpen with precep
tes, as I haue sayde before in the preface.

The kindes of Sermons:

BEfore I come to the kinds of Sermons
I wil brieslye touche the partes, whiche
may very wel bee counted fourre in number,
the Exordium or beginninge, the treatise,
the Digression and the conclusion. The
Exordi

kindes of Exordium in this place, is the beginning of
where the Sermon, after invocation and prayer is
of wch made, and the holy lesson, or texte read and
a certaine cited, whiche we purpose to handle and to
make increase of. This may very aptly sometimes
be taken vpon the occasion, or opportunity
then ch sometimes from other circumstaunces. And
whch it should be so handled, that it might be, as
i.e., theyt were a certayn way, to that chinge whch
gicke, & we minde to increase of. It must be modest,
eceipts, brieue and graue, to thende it maye obtaine
Logici- the good will of the Hearers, maye styrre
matter, them vp by easynes of teachinge, and maye
keepe them attente. The Treatise or
e bearded
ee the
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diversite of Theame, wherby it hapneth
that sometimes it is content with a diuisi-
on, and an exposition; and that when it is a
simple Theame, Distinction is a sentence by
the whiche wee briefly declare what things
wee will speake of, this is commended for
the brevitye, the perfectnes and fewnesse of
words, for the whiche aske councel and helpe
of the preceptes of Dratoyr. Exposition is
a sentence wherin the parts of a diuisioun are
declared, and it is threefolde. Synthetical,
Dieretical, and Analytical, of whiche here-
after

The Preacher or

after we hal intreate more at large.

This exposition is sometimes simple, where
as no Argumentes are added: sometime
mixte, when the reasons of the Partes of a
exposition are intermingled: sometimes
wyth diuision. Ye may seeke out the confir-
mation of the partes of diuision, & the con-
sultation of the Opinions of others stryvynge
wyth ours, and that so often as the Theame
is compounded. The wisedome of the prea-
cher shall easly iudge, when the consultacio
shoulde goe before the confirmation, and
when it shoulde solowe: it must goe before of
necessite when the myndes of the hearers
are beforehande possessed and holden wythe
errour: so they cannot receive the truth be-
fore they are deliuered from the erroure and
Falshood. Digression is a sentencie, where
by the doctrine is applied to the hearers, by
comforting, cōding, fearing & admonishinge.
In this the beginning, ch' end, and the place
are specially to be cōsidered: the beginning
is þt may seeme of his owne accord to flow
out of þ doctrine. The end þt may go toge-
ther & agree with the doctrine following, if a
nþe doctrine be expounded: The place that
it may be put to shende of euery member of
a de-

aduision or partition, least the iudgement of
learners should be troubled with interrup-
tion of Doctrine, moxe shalbe spoken of Di-
gression hereafter. Peroration, is the con-
clusion of the treatise. This doth voth bries-
lye rehearse the summe of the thinges which
are handled, and doth also styrre vp the min-
des of the hearers with the commendation
of the Doctrine expounded, and by shewing
the vse thereof. Now let vs come to speake
of the kinds of a Sermon. There are gene-
rallye twoo kindest of Preachinges, the one
appertayneth to teachinge: the other to ex-
hortation. That whiche appertayneth to
teachinge, is of simple places, and those as
well of Persons as of thinges, and of pla-
ces compounded, of general Sentences, and
particuler argumentes. The other whiche
appertayneth to exhortation, is diuided into
three partes, for eyther it perswadeth, or re-
buketh, or comforteth. This difference or di-
stinction of Sermons may be proued. First
of the diuersitie of hearers, to whom the
Sermon shalbe applied, for eyther they are
altogether rude, and muste bee taughte so
whome the firste kinde doth appertayne, or
else they are not rude, but rather feeble and

The Preacher or

faynt harted, and must be liseed by wiche solacions : or els slowe, and they muste be pricked forwarde : or els contemners, and are to be chastened with threathniges. To these four kindes of hearers, al the sermons, of Christe are to bee directed, for sometime he teacheth the ignoraunt whiche are desirous to leare, and sometime he comforteth, and stirreth by the faynt harted : nowe he exhorteth the fower sorte, and nowe wylth threathniges, he terryfyleth such as are profane and vngodly. Hereof we maye everywhere easly fynde examples in the historie of the Gospel. Againe, the same is proued by the vse and custome of the holy Scripture : For Paule wryterh thus in his second Epistle to Timothe, and the thirde chapter. All scripture geeuen by inspiration of God, is profitable to improue, to amende, and to instrucciue in righteouesnesse, that the man of God may bee perfecte and prepared vnto all good workes. Here the fourre folde vse of the Scripture is declared, and that with four wordes whiche are in the Greeke tongue named *Didascalia*, *Elenchos*, *Epanorthosis*, and *Paidia*. *Didascalia*, is to bee handeled in the firsste kynge, that is to say, in that whiche apper-

appertaineth to teaching. *Elenchos* hath chidinge. *Epanorthosis* is when the fall is listed v and made steadfast, which manifestly apparet to bee done, with consolations and comfortes. *Paidia* is the teaching of chyldren, whose chiefe office is, to perswade to goodness, and honestie, and to dissuade from wicked and sylych thinges. Our distinction therefore agreeeth with the varietye of the hearers, with the ensample of Christ, and with the tradition of Paule. But because the Hearers are, mixed in publique assemblies it cometh to passe, that the Prophetes, Christ, Ihabostles, & al the Godly ministers of the worde doe oftentimes builde & frame out of doctrine, consolations, persuasions, and chydings, al which the force of doctrine bath as it were ioyned with it: quen as I haue sayde before, is done in the writinges of the Prophetes and Apostles: whose Examples it becommeth godly ministers to followe in makinge Sermons. Meyner
is our Distinction to bee disallowed whiche doth appertayne to the nature of teachinge of thinges, and doth shewe what order and waye is to bee obserued in makinge of Sermons, althoȝt sometimes those thinges

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whiche I haue named as accessaries, and
impertinēt, are applied by the figure of Di-
gression, which thinge whosoever doth not
obserue, can neyther make their owne Ser-
mons wel, neyther iudge of other wens, nor
yet beare theym awaie in mynde. Where-
soe the kindes of Sermons must first be di-
stinguished, and then those thinges whiche
are added, may very wel be forme & framed

The kinde of teachinge.

That part of Sermon which appertaineth
to teaching, is that whose ende is, to tea-
che the ignoraunte hearers. In this kinde
of Sermon the Godly preacher shal imploy
his whole strenght, first that he him selfe do
perfectlye vnderstande the thinge that is to
bee taughte: Next that he frame wyth hym
selfe a full and perfecte order of the same in
wrytinge. Thirdely that he expound the sa-
me in a playne and common speache, not ha-
vinge any respecte to his owne commenda-
tion for his Eloquence, but rather to ad-
uaunce the Glory of God, and helpe the ca-
pacite of the present hearers, whiche if hee
doe hee maye hope that the hearer shall not
wauer

wauer in opinions any moze, but consent to the true and cleare doctrine. And because there are two kindes as before in division, I haue declared, that sermon which appertayneth unto teaching, to witte, Simple or of simple places: and compounde or of compounde places: The order of teaching requireth that in the firste place, we speake of the simple manner of teachinge, but because in the simple kinde of teachinge, sometimes the persons, sometimes the thinges are in treated of, it semeth best first to speake of the creature of persons.

Of the simple kinde of Teachinge whiche belongeth unto Persons.

There are two kinds of treatises of persons, the one belongeth to examples the other unto Demonstration. For if anye deede of the person be layde before vs, it is an Example: but if the whole person be di- scribed it is *epitome*, that is to saye, demon- stration of the person.

Of that treatise of persons whiche belongeth to Examples.

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When anye person therefore is set before vs out of the holy histories, whose whole life is not described, but some deede of y p[re]son is brought forth, & that for the cause eyther of the doctrine, or of the imitation, or else of the admonition, it shalbe a treatise Paravigmatical, y is to say, belonging vnto ex[am]ples. After this maner Paule doth set forth Abraham to the Romaines, and to the Galathians, after this maner the Epistle to the Hebrews, Cap. xi, reciteth a great scroule, & number of Prophete[rs] & of Kings. By Abrahā his deede, the doctrine & nature obsaythe is taught, the imitation comended, the exercices of vocation, & the fruictes and woorkes of true godlines are confirmed. The repentāce of Manasses doth teach vs y such as do fal, are receaved agaist, & therfore is prolytably set before vs for imitation sake: it putteth vs in minde of y mercy of God, which of his miete goodnelle, receiued into sauour so cruel a persecutor of his churche, & so vyle an Idolater. But here we must speake agaist those men, who oftētymes do abuse the ex[am]ples of sayntes. For there are some who had rather imitate the wicken deedes of sayntes, then their vertues: & do defend theselues w[th] the examples of saynts. There are some also

Methode of Preachinge.

26.

which out of the personal dedes of saintes & extraordinary commandementz, do il fauoredly
carme a forme of an act, & do command the same
as a general law: they are not worthy of any
answer. These ar to be called agayn into the
right way by an admonitiō. For it behoueth
vs to keepe a differēce betwene the common &
personal commandementz, or precepts of god
līnes, which only do touch one people, or one
mā. The Hebrewes were comandēd to rob ḥ
Egiptiās. Abrahā by gods commandemente
makeſh himſelſe ready to flay his ſonne, for
a ſacrifice in y Mout Moria. The personal
acts are not to be applied particulerly, but
only generally: for out of both theſe exāples
we muſt learne obedience vnto God in thōſe
things which he requirēt of vs in his word
Also in this treatise of the exāples of perſons
it is maniſtēt ḥ the papists, & ſpeciallye the
Mōks, haue ſligerously erred: who in their
ſermons ſauyde before vs, I knowe not
what to lifte ſaints, and haue ſained
the to lifte lifued al their lyfe long ſo blame-
leſſe, that they never offendēd, no not in the
leaſt thing. Such a fained deſcriptiō of perſons
makeſh rather to desperatiō then to the
edifying of the conſcience, waſtinge in the
greatnesſ of ſaints, & of the wrath of God.

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Therefore let vs take unto vs true examples, and lette vs leaue sayned Examples for the Postes, which are not to be handled of the whiche are called by saynt Paule the Ste-wardes of the mysteries of God. The sacred scripture and the true historye doth minister examples sufficiently: as of Abraham, Job, of Ioseph, of Manasses, of Marye Magda-lene, of the chiese which was conuerted, & of such lyke: for out of such as these ar, we may not onely teache the hearers true godlines, but also y forme of living according to their kynde of callinge. Therefore the godly prea-cher must remember to shewe sooth examples profitable unto godlines, and not those whiche seeme to cause desperation. Now it is tyme that we declare those things wher-
of we haue spoken with a playne example: And because none can be moze famous then the example of Abraham, I wil lay that be-
fore you to be examinued. Paule sayth, Abra-ham belieued God; and it was imputed to him for righteousnesse. In this place Paul bringeth sooth the example of Abraham, e-
specially for Doctrine sake, and from thence draweth for the not onely the firme & sure doctrine of righteousness, but also the certe-
of

of sayth: & from thence doth shewe of what holinesse of life the beleauing man ought to bee. After this maner let vs learne, by the imitation of Paule to obserue twoo things in examples to wyt, the facte in it selfe, and then the circumstaunces of the person, and of the facte. The facte in it selfe doth teache that true righteousness doth consist of sayth, in the promises of God. The circumstaunces of the person, and of the facte, doe putte vs in minde of manye thinges. First that Circumcision of necessarie is not required to iustification: For Abraham was iustified before Circumcision, but afterwardes circumcision was addeved, as a seale of righteousness which is of sayth. Secondly, the profession of Abraham, his lyfe before iustificatiō, wicnesch y he was received of God, not for his owne proper merites, or workes goinge before, but by the onelye goodnes of God. Thirdly in this example of Abraham is declared that iustification of sayth, pertaineth equally to all. For Abraham was iustified before men were discerned by any outwarde workes. Out of this circumstance the Prophetes without doubt haue drawne and framid their Sermons, of the callinge of the

Gen.

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Gentiles. Fourthly, that the ceremonies of Moses are not required of them that are to bee iustified: for euen as Abraham was iustified without them, so they that shall bee iustified after his exāple, must not require them to the accomplishmente of their iustification. Fiftly, that righteousness doth come without the morall lawe, and the Workeis comauanded in the Decaloge or two tables: for if we be iustified according to Abraham his example, is he was iustified many yeres that is to saye, 430. yeres before the lawe: trulye it cannot bee that righteousness is of the lawe. But if any man shold obiect that the moral lawe was from the beginunge, & that Abraham did not want it, the answere is easye: for no rewarde is due to workeis without the couenant of God. For workeis are not meritorious of their owne worthynesse, but by the acceptation of God, and by reason of the couenant: Therfore the conclusion of Paule abydeth firme and stedfast Abraham is iustified by the sayche of promise before the Couenant of workeis was published: to wyte, the man that doeth them shall lyue in them. Therfore hee is iustified by sayth & not by workeis. Truly, that the true

the and iustifyinge sayth, is a certayne ful
aduantage, whiche is not subdued by argu-
mētes of reasō, but stedfastly believeth that
he whiche promiseth cannot lye, how souer
the whole nature of thinges maye seeme to
gayne saye it. And that saythe hath good
workes, and obedience towardes God toy-
ned withit, and that nothinge ought to bee
esteemed dearer to a Chyssian man, then to
be obedient to the wyll of God. And so the
Prophetes, godly R̄singes, Apostles, and in
lyke maner al godlye men after Abraham,
þyſt by example haue learned the true waye
of iustification, and afterwardes by the cir-
cumstaunces of the persons, and the facte,
haue bene admonished of moſte weightye
thinges. By thys means the godly preacher
by the example of Paule, may applye other
Examples, both in theym selues and also in
the variety of circumstaunces, and alwayes
in his application, he must remēber to haue
a regarde to the proportion of saythe.

*Of that kindē of treatise of persons,
which belongeth to Demone*

tration.

The

The Preacher or

That kinde of treatise of persons whiche
belongeth vnto demonstratio doth han-
dle the whole life, and also euery part of the
lyfe of anye person, and that in the same or-
der, as the places of persons are rshearsed
in the questions of *Philip Melancthon*. For
that order is not onely natural but also pro-
fitable to the speaker and to the hearer. But
lyst of al this is to bee obserued in this kind
of treatise of persons, that those members
especially are to bee adourned, and beauty-
fied, from whom these three aboue reheat-
sed, Doctrine, imitation, and admonition, may
be taken. For Paule in the xv. chapter to
the Romaines, dothe admonishe vs of thys
application, when bee saythe: whatsoeuer
thinges are writte, are written for your lear-
ning. &c. Therefore such members oughte
to be applied to the whole bodye of þ church
whiche chinge is done when wee transfeare
arighte þeþ particular to the Generall sen-
tences: as is the lyfe of Iohn Baptiste, were
to be handled after the maner of demonstra-
tion: to obserue the naturall order, wee
should enquire of his Parents, of his con-
ception, of his nativitþe, of his education, of
his vocation, of his office, of þe testimonye
of

whichē of Christē, of his death and of those thinges
hāpned both about and after his death.
of the in the member of his parētes, these things
are contayned, that the continual prayers of
all godly are heard at lengthe, that the af-
flicted whiche beleue do obtayne comforte
at the last, and that God doth allow the ma-
ryage of p̄iestes. In the member of his cō-
ception, first the office of Aungels is to bee
considered, that they are the Ambassadores
of God, and the ministers of the churche.
Secondly, that God is myndesfull of his
promises. Thirldy that the power of wōkē
of God is not hindred by naturall impedi-
ment, that is to say, throughe barennesse &
want of nature. Laste of all, because John
as yet in his mothers wombe did acknowled-
ge Christē, it teacheth vs, that childdren
are receiued of God, and that God will bee
acknowledged & honoured of childdren. In
the member of his nativitē, chanckfulnesse
towards God, for his benefyces receiued is
commended, the mutuall office of the godly
is shewed, that they oughte to rejoyce wþt
them, on whom God poureth his blessing: &
to conclude, that the Godly ought to bringe
and offer th̄ir childdren unto God. Agayne
hys

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his straighenesse of lyfe doth commend hym
vs, not a Monkishe or solitary lyfe, but So-
brietye and obedienc unto God . After all
these thinges in his office, & in the circumstan-
ces of his person, and office, not onelye his spe-
doctrine, but also his consolation, his consta-
cie in his office, his confession, his crosse, and
Ioue of the truthe, with other innumerab
vertues are set forth unto the godly . His co-
socht or consolation, is in that he did shew, or
poynt out w his synger our sauour Christ:
his constancy in that contynning the threat-
ninges of Herode & of the Pharisieis: hee
taughte the Gospell without anye feare: his
confession in that he confesst hymselfe to be
the boyce of a cryer in the wyldernesse. His
crosse, in that according to his vocation, hee
did not onelye wander abroade without anye
certayne mansion place: but also doubted
not to suffer deaht . All these thinges which
are so drawen soorthe of the circumstaunces
of the person and of his office, are fyft layde
before godly ministers of the worde, for the
cause of Doctrine, of imitation, and of ad-
monition, and afterwardes generally to the
whole vniversall churche. so farre soorthe as
it belovggeth to the co
ys of God-
lynnes.

end binges, For personall factes are not to be ap-
pied specially, but generally, as I haue de-
ster all arred before. There is an other kynde of
cūstan-dandinge examples, to wytte, when the re-
lye bysspece of order and of tynes is not had, but
constā-only certayn vertues and vices are rehear-
sle, and set foorth at large, but this waye is
verable to bee referred, to that kynde of Treatise of
persons, whiche belongeth vnto example.

And thus muche spoken of the two kindes
of the treatise of persons, whereof the one
belongeth to example, & the other to demon-
stration, shall suffice. Now the waye of dra-
wing foorth places, by which the Examples
are applyed to the churche, shalbe handled
afterwarde, where as we shall entreate of
the syndinge out of the common places. In
this place suffiseth to haue the Methode, &
in fewe Examples to haue declared the vse
thereof.

*Of that simple teachinge, whiche belongeth
vnto thinges.*

The simple kynde of teachinge whiche bee-
longeth vnto thinges (that is to saye) as
they comonlye use it, of simple places, is
when

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when the hearer is to bee instructed of or
simple thinge: as of God, of synne, of Grace
and of Christianiustification. &c. This forme
requieth a more perfect way of handling
and bath neede of greater workemanshapp.
And albeit this Methode properlye consisteth
of an exposition, euен as the compound doctrine
of argumentation, yet the members of thy
fourme shalbe confyrmēd by argumentation.

Therefore the instrument of the present
fourme, is properly Exposition: But Argu-
mentation is added, to supporke and helpe
the parts of Exposition. And furthermore,
this is to be obserued, that in this fourme, a
threefolde exposition is wont to be added, to
wyte, a Dieretcall, a Synthetcall, and
an Analyticall, for otherwise another waye
is more lytter.

Of the simple kinde of teachinge of thinges by
a Figure called Dieresis, that is
to say Division.

Although the Dieretcal order (whose
chiese members are definition, and divi-
sion) of handling simple thinges, is both of
Philippe Melancthon in hys Methode of
simple

tem of example teaching, and also of other Logiciās
of Grace diligently declared: yet I thincke it profitable
in this place, to prescribe a wāye of in-
dulging Preachinge, whiche shalbee commodious to
answeryng. he we beginning preachers. First therefore
I will settē downe the chiefe chapters, and
conclūse. I will nexte declare the Methode of the Treatise.
The chapters or chiefe poyntes are these.

1 Definition.

2 Division or Partition.

3 Causes.

4 Effects.

5 The vse and the abuse.

6 Contrarietēs.

Of Definition.

Of definitiō some are ours, and some are
our aduersaries. Those which are ours,
wee must expound as true, we muste prove,
conzyme, and gather together: The others
wee muste confute as false: in bothe kindest
there is a peculier Methode. but first we wil
speake of the former. The Definition ther-
fore which the godly Preacher shal declare
as true & immoueable, will haue four parts
in the treatise, Exposition, Reason, Confir-
mation

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mation & conclusiō. Exposition is a sentēce wherby we expouud our owne definition of any thing wþch mankest & clarke wordes. And there is two kindes of definitions, per-
sayng to a Divine, the one short & brieſe, the other copiouse & large, that is content wþh the kynde & with the difference. This doth apperte to thy bïnde, & to the differēce, causes things adiōning, or annexed prop̄ties, & sometimes circumſtaunces.

The reason of the profe of the definition; Confirmation, is that wherby we confirme & declare the reason, eþther by examples, or by any other maner of declaratiō.

Conclusion is a brieſe comprehensiōn of þ exposition of the reason, & of the confirmation. Furthermore I would haue that whiche is spoken of the reason, & of the confirmation to be so understanded, not þ a ſimple reaſon or a ſimple confirmation onely, but that alſo þere may be many reaſons, & confirmations, may be added, as ſhall ſeeme profitable to the hearers, & to þ eþing that is to be intratiated of. Furthermore, this is to be obſerved, that a large definition which is to be confirmed, & proved, muſt first bee resolved into propo-
nitions, ſometimes alſo into boundes or termes, then

then afterwardeſ by little & little, the partes
must be ioyned together by cōpoſition, & the
necessitie of the definition must be shewed: &
all these are to be added to the maner & waye
of definitiō. Now by one or two exāples, let
us make our preceptes manifeſt; & let us ta-
ke Matrimonie in hande for to be fyſt of all
defined. Matrimonie is a lawfull cōiunction
of man & womā (this is the expositiō of the
definitiō the reaſō foloweth) for it is wicteſ,
wherfore let the mā forſake fath̄ & mother
& cleave unto his wyſe (the cōfirmation fo-
loweth) if these woordes were trulye exami-
ned, we ſhould fynd in them, y which we did
put in the definition. For firſte they certifie
that there ought to be a coniunctiō whch is
lawful, whē it is done according to the word
and wyl of God. Furthermore whereas bee
ſayth; they ſhalbe two in one flesh, he would
haue the copulation of one mā, & one womā.
not of one hūſbande & many wiues, neyther
of one wyſe & many hūſbandes, even as the
fyſt wedlocke of Adam and Eue doth wi-
nelle & declare unto vs. Complexion folow-
eth: Therfore ſince God hath cōſidered by
his own law y two perſons ſhould be lawful-
lye coupled together, & y there ſhould be no
mo perſons in matrimony then two. It ſole

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W^eth that Matrimonye is a lawfule coniunction of man and wife: By this Example the treatise of a simple definitiō may after a sorte be vnder standed, whiche if thou wilt applye to the lawes & rules of Logicke, þ first parte is called the Question: the second the reaso, the thirde the confirmation of the reason, or the shewinge of the cause of the reason: the fourth is the conclusion, wherein by a particuler fourme the reaso is repeated with the question. Notwithstanding the names of the members whiche I haue above rehearsed do serue rather the populer & vulgar treatise, & are moze easy to be vnderstāded. Let vs also adde another example, of a large definitiō, which we wil declare moze at large. And let vs take the Gospel to be defyned.

The Gospele is a Doctrine, reuealed from God, wherin deliuerance from sinne, & scō the curse of the lawe, & the wrath of God is preached & remission of sinnes, saluation, & lytle euerlasting is proclaymed, to al beleeuers in the sonne of God for his sacrifice, þ the goodnesse & mercy of God towardeſ mē might be preached, and that being deliuered by the sonne, they might declare forth fruits worthy of the Gospel. Thus farre goethe

the

the exposition of the definition, whiche is to bee resolved by resolution in these propositions, whereof the fyfth is þ the Gospell is a doctrine revealed frō God. The second, that the Gospell doth declare deliveraunce from sinne, frō the curse of the lawe, & the wrath of God &c. The thirde, that it proclaymeth remissiō of sinnes, salvatiō, & līfe everlastinge. The fourth, that those benefites happen to them that beleue in Christ. The fyfth þ the force of the Gospell, doth rest in the sacrifice of Christ. The sixt that oute of the Gospell God is to bee preached. The seuenth, that man oughte to shewe his thanckfulnesse to God, in Godly lyuinge. These propositions must be in order cōfirmed. The reason therfore of the first proposition doth follow, that the Gospell is a doctrine revealed from God. Paul doth teache manifestly calling the Gospell a secrete misterie, frō the beginning of the worlde. (The confirmation) by which wordes he teacheth openly, that the Gospell dependeth not of mannes reason. For if reason by anye meanes were able to know this doctrine of his own strength, it had not bene called a secrete misterie from the beginning of the worlde. (The reason of the seconde

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proposition) furthermore that deliverance
from synne, from the curse of the lawe, and
the wraethe of God is declared in the Gospel
manye testimonies of the Propheteis and of
the Apostles do teach vs. Daniel saith plain
ly that Christ shal take away synnes. Paule
teacheth that the curse of the lawe is aboli
shed by Christ his coming. The father crieth
from heaven that he is pleased by his sonne
(the confirmation) that this is true al godly
men haue experiance, hauing the testimony
of the holy ghoste, by whom they crye *Abba*
father, whiche certaynly they would not do,
vnlesse they did stedfastly beleue þ synne is
taken away, the curse of the lawe abolished,
the wrath of God pacifyed, (the reaso of the
thrid proposition) furthermore that the remis
sion of sinnes, saluacio, & lyfe euerlasting, is
proclaimed in the Gospel, þ he testimonies
beare witness. The Lord him selfe sayth, it is
thus written, that repentaunce & remissio of
sinnes ought to be preached in his name, the
same preaching þ beginning at Ierusalē. In
the last of þ, Marke saluation is promised
to all beleeuers. Likewise in the x. chap. to
the Romaynes: Furthermore the Lord hym
selfe doth promise euerlasting life to al them
that

uerance, and
 Gospel
 land of
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 Paule
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that beleue in him: what needeth many wor-
 des: The vniuersall scripture doth promise
 remission of sinnes, saluation & euerlastinge
 lyfe, to all people imbracing the Gospel (the
 confirmation) For it canot be chosē, but that
 the wrath of god, the curse of the law & sinnes
 being taken away, saluatiō, righteousness, &
 lyfe must needes be obeyned. But because
 theset thinges happē not to all men, For Cain
 Iudas, Saul, & many others haue perished &
 at this day a great part of the world (a grief
 to beare) do fal into euerlasting destruction.
 In the definitiō shortly is added y these be-
 nefyces do happen to the þ beleue (the son)
 For the lord saith plainly, bee þ beleue in me, shal not perishe, but haue euerlastinge
 lyfe. (The confirmation) and least any man
 should thinke that this doth depend yþe
 condicōn of workes, Paule wþpreth that a
 man is iustifyed by faith without workes, &
 with long disputationis cōfirmeþ the same in
 his epistle þat þe Romains & to the Galatians.
 Moreover in the lyfe place is added, y
 the force of the Gospell doth consiste in the
 sacrifice of Christ, (the reason) for so Paule
 saþ: by the redēption whiche is in Iesu
 Christ (The comprobation) for the

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wordē which Paule useth here in Apaþtræ-
ſis, that is to ſaþe, redēmption which is done
when by death he pþyce is payde. For Lytþ
properly is the pþyce of redēmption. Such a
pþyce Chriſte payd for vs when he was made
Man for vs, that we may be made the righthe-
vulnes of God. In the ſixte place, is added
that thoutþ bee preached for his goodneſſe
and mercye, (the reaſon) whiche thiŋe the
muſtude of Angels do ſufficienþy; oue, &
conuince, ſinging thiſ hymne to god, at our
Lordes birth, Glory be to God on hiȝe, &
peace on the earth, & unto men good wylle,
(The conſiſtation) for we ouerþ to thynke
thiſ thiŋ done therþore that all men which
do acknowledge this Chriſte, may leaþ by
the example of þe Angels, to preaþ the good-
nes & mercye of god, eſpecially vþer nature
& ſelfe doþ erþe oue & teache. vs, þe thanckes
ouȝe to be greue for beneſtys, of good tu-
neſſe. In the laſt place is added þe fruits, whi-
ch they ouȝt to ſhew, who are deliuered by
the Gospel & the reaſon whiche thiŋe is con-
ſiſted by the testimony of Paule, ſaying we
are created in Chriſt Ieſus to good workeſ,
in the whiche the Lord woule haue vs to
walke (the conſiſtation) for how may theſe
two

two agree, that we are delivered from sinne, and yet fulfyll the desires of Synne, when Paule affirmeth that the healthfull grace of God appeared to all men, that we denyinge knygodlynesse and worldly lusts, would lyue godly, soberly, and righeteously: &c, Seeinge therfore that we haue shewen by stonge reasons, that synne, the curse of the Law, and the wrath of God is taken away by the Gospell, and that in their place doth succeede righteouenes, salvacion, and lyfe, thoroþ Christ, which wherell we beleeue in him; and that God woulde that we shoulde preach his goodness for this bis benefites, & in all our lyfe tyme be chauncful; that folloþ wherch before we propounded that the Gospell is a Doctryne revealed from God, wherein is shewen the Law, when our definition is after this maner handled, if therre be any of a contrary opinion, they are to bee confuted with the Methode of confutacion, whiche consisteth of propotion, sublation, the opposite, contrarie, & propotion, and the solution. The propotion in this place is the promise of the sublation, sublation is the proposition of pure apuersaries. The opposite propotion is the promise of the solu-

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tion. The solution is the confirmation of opposite proposition. But the matter shalbee made manifest, by a brieke example. Neither am I ignorant that our aduersaries the Pa-
pistes, doe babble (this is the proposition of the confirmation, sublation foloweth) that the
Gospel is the new law of not reuenginge, of
valling away of ryches, of not swearing. &c.
The opposite proposition foloweth, but how
vaine a thing that is, may easely be declared
(The solution followeth) For that whiche
they affirme is directly against the sacrifice
of Christ, yea and against the whole scrip-
ture, which plainly sheweth that we obtein
the benefyces of the Gospel by sayng,
What? are not Paule his words manysell?
If thy greate quenes be by the law, Christe ap-
peled in vayne: this confirmation of the oppo-
site proposition is to be taken out of the pla-
ces of confirmation, that is to say, out of the
places of Logitke, of whiche thinge I wyl
speake in the compoide Methode of places.
But what generally both in confirmationis,
and confutacionis is to be obserued, brefe those
that are subiectis to be admonished.
First the celare after that which manifest and
playne arguments, thou haue confirmed the
con-

contrary proposition in order, the arguments
of our aduersaries are to bee refelled, and if
the matter suffer it so to bee, syntle of all the
fyrst kind is to be taken, and afterwards we
must come to the special argumentes: as in
this present cause. Fyrste we myste confute
this that the Gospell is a Lawe. Seconde ly
that it is not a lawe of forbidding of rebunge,
of casting away of ryches, of not swerig. &c
Furthermore this is also bothe in the confi
mation of our own opinion, and in the confu
tacion of the contrary part, diligently to bee
voiced and marked, that thou preuence those
things which either the wiſdom of the flesh
or els the contrary part may obiect agaynst
those thinges which thou sayest, and confute
them. This seemeth to bee oftentimes vnde
ſtanding of Paule in his wytinges, as in this confu
tacion laid before vs of the opinion of the P̄o
pilis, that the Gospell is the new lawe: the
flesh unthankful to God, from whence taketh
weapons unto hymſelfe agaynst the doctrine
of woorkes, & inferreth or concludeth after
this maner: If the Gospell doth deliuer vs
wythout our woorkes, wherfore shoulde we
woorke wel? This obiectiōn is to bee takē
away by preuention. And after this manner
the

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the saythfull preacher muste haue a respeche in
what may be sayde on the contrary partes. But the preceptes of a large confutation, God
confirmation, are to be handled afterwards.

Of Diuision and Partition.

This member of the Methode may be handled very profitably after this maner. First if thou expounde thyne owne diuision, mon partition. Secondly if thou proue it. Thirdly if thou confirme it. Fourthly if thou gather it agayn together. Let this be the example of diuision, wee haue heard what the Law is, if remayneth nowe that we declare into how many partes it is diuided (for such forme of transition to be used, when we goe from one shyp to another.) The Lawes of God therfore are threefolde, Morall, Ceremoniall, and iudicall. This was the Exposition. (The reason) For all the Lawes of God eyther reacheth mannes, or commendeþ Ceremonies, or practiseth iudgements. (The confirmation) for by this mannes lyfe is very wel conserued and governed. For in a ciuill lyfe there is neede of iudgements, in the publique assemble of the churche Ceremonies

emonies are necessarie, and that religion of
espeche minde towards God, and godlynesse to-
wards men (in the spirituall kingdome of
God) do consiste in the preceptes of maners,
which is moste evident: (the collection) There-
fore that is moste sure whiche we haue sayde,
that the lawe of God is threefolde, Moral, Ceremoniall,
and Iudicall. Especiallye
since the true Gouvernment of ipse consisteth
of these thre, whether thou consider the co-
munitye Lyfe, or the Churche or the Spiritual
kingdome of God. If these members of
division bee darcke and obscure, they are to
be expounded by definitions, and subdiuisi-
ons, & are to bee made manifester by reasons
and examples. But if the aduersary do ob-
trude or bringe in any other division that is
false, it is to be overthrown by the Methode
of confutation. There needeth no ensamples
in a manifest chinge. Moreouer Partitions
is to bee framed after the same sorte. As the
partes of repentance are, contrition, sayth,
and a desyre to leade a godly lyfe: (the reaso-
ne for it becometh vs to be sorry for our synnes,
and because the contrition is of no force un-
lesse there be also sayth in Christe, this is of
necessitie required. And because neyther of
these

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these is true, vntesse they desire to syue from
good & a godly lyfe doth folow, a good pur
pose of necessity is ioyned w^t the former (the
comprobatio) for we see both the scripture
and the examples do ioyn these three toge
ther: Dauid being fallen was sorry that he
had synned, hee fled by fayth to mettaye, and
the rest of his lyfe withal the endeououre bee
mighty, hee kepte innocent. These members
of paretion if they be ioyned w^t definiti
ons, devissions and their reasons, a greate,
prospective and plentifull Oration wyl ensue
and arysse thercol.

Of Causes.

Now we must ad the causes of a thing al
together after a natural order, & muste
seclude or set a part those things whiche seeme
to be the causes of a thinge, and yet are not.
to every kinde of cause their reasons are to
be added out of the word of the Lorde.
Compounded causes doe runne together in
their actions, and doe stande with mutuall
helpe, and euerye one hath a certayne pro
prietie in actions. Wherefore the orders
of causes are diligentlye to bee considered,
least there shoulde bee a confusione of causes,

from

lyue from whence afterwardes great darcknes
od pur right arise. Furthe more this is also to be
er (th) obsecued, when anye thing is commaunded
pture, or forbiddene, all coordinate causes are com-
maunded and forbiddene. As when the sanc-
tification of the name of God is commaun-
ded, which cannot be without sayth, neyther
are bee
nbers
limits.
reate,
ensue
ing al
nuste
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not.
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re bee
lode of God cannot bee without the prea-
ching of the woorde of God. Therefore when
we are commaunded to praye for the sancti-
fication of the name of God, wee aske and
praye for these things in order, for the prea-
ching of the woorde, for the knowledge of
God, for sayth, and for þ sanctificatiō it selfe
of the name of God. Now I wyl briefly
shewe an example hercol. The causes of
Repentaunce are not the free wyl of man
(This is the seperation) but sytthe the
woorde of God, next the holye Ghost, who in-
wardlye reprooueth synne, & stirreth vp a ha-
tred of synne in the harte of man, and last of
al, a wyl not resistinge the diuine motion,
and the woorde. The endes are the glorie
of God, and the saluation of the penitente
person. These are compounde causes,
and doe stande with mutall helpe in
theiſ

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their actions ; and it easelye appeareth that
euerye of them hath a certayne proprietye in
their order to the effecte. Moreover, how
these are to bee declared by definitions, and
conffymed by testimonies, maye by the for-
mer preceptes be vnderstandinge.

Of the effect.

The effects are to bee expounded, proued,
confirmed and gathered together, and
they which are attributed to a thinge fally,
are to bee ouerthowen by the Methode of
confutacion. As if a man shoulde affirme that
contrition deserueth remission of sinnes, bee
is to be confuted after the same manner, as
before I haue declared.

Of the Use and abuse.

If the thing haue bene abused, syrte the ab-
use muste bee confuted by the Methode of
confutacion. Secondlye the true and righte
use, must be expounded, proued, and confir-
med.

Of Contrarieties.

Con-

¶ **O**ntraries haue no certayne place, neyther in this Methode, noȝ in others; but are to bee dispersed here and there, for illustration and amplifications sake. For Rhetoricians doe thincke that nothinge maketh a thynge so playne and easye, as the conserning of thynge which are contrary.

Of the simple kinde of teachinge called
Syntheticall.

The *Sincreticall* exposition is, when we beginne with those things that go before the matter, and by little and little, by certayne steps and degrees doe put them togesher, & lay them on an heape, vntyll al those thinges do seeme to be gathered, whiche are sufficient to discusse the nature of the thing: As if we should increase of that peace which we haue in God by fayth, these thinges may be expounded by the figure called *Synthesis*, that is to saye, composition. Fyfth we must declare what the offence is. Secondlye the paces of the offence. Thridly the mediatour. Fourthlye the reconipence and satisfaction of the Inury and hurt. Fiftly the reconciliation. Sixtly the couenaunte of re-

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conciliation. Deuinely the declaration, or publishinge of peace. Eightly the frutes of peace. If these were proued one after another, confirmed and exemplified by testimonies and examples, there woulde spring and arse a large and plentifull Oration. On this wyls *Synthesis* doth followe the order of nature, and syndeth out, expoundeth, proueth and confirmymeth all those Questions, þ naturallye goe before, and doth by contraries, examples, similitudes, and dissimilitudes, exemplifike them. Furthermore this also is to be obserued, that large and plentifull definitions by this Methode are made and framed as before ye may see in the definition of the Gospel.

Of the simple kinde of teaching called Analytical.

The Analyticall exposition is, when wee begyn from the whole, or from the end, and afterwards synd out the partes, & those thinges whiche are required to the ende by an order, cleare contrary to the somewmes if wee shoulde increate of prayer in this Methode, wee muste expounde what inuocation

is (for a definition contayneth the reason of the whole) and what is the ende thereof: After that we must number and count those thinges whiche appertayne to prayet, as thoughe they were necessary members therof, as are the affections of the mynd, þ causes wherfore wee praye, who is to be prayed unto, by whom, and what wee must pray for. Whiche for memories sake, I am wond to comprehend in this little verle:

Affectus, causa, quis, quem, quidq; petendum.

That is to saye: In prayer these thinges are chieflye to be observed.

Affections, causes, who, by whom, and what is to be asked.

Last of al, indifferent circumstantes may be added: as the indifferent circumstances of prayer, are place, time, & posture. If these truelye were proued and made manifesse by the Scriptures, and by examples, a greate and þproftable copie of Quarto would grow therof: Moreouer what so euer wee have hitherto spoken of the Symplicle Treatise of thinges, or places, ought so to bee understanded, þ they ought al to be done accordinge to the artificiall maner of diuers Methodes of simple questiong: But because variety

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delightech theym that are exercised, sometimes le-
tued Preachers, doe not follow the
lawes of this Methode exactely, but doe
the Hearers as it were to counsell, and
chose those thinges of greate plentye, which
they thinke most profitable for to be known
of the present hearers. And this reason of
intreatinge of thinges, some do call the Me-
thode of Prudencie, whiche considereth the
weyghte of thinges, and the circumstaunces
of the present hearers. As if a man woulde
intreate of the lawe of God. Here syntie bee
should beholde the hearers, and then consi-
der the wayghte of the thinges, and then bee
should moxe easelye reduce the treatise vnto
a few chapters, easye to be vnderstoode and
borne awaye. And firste perchaunce bee
should expound what the Law is: Secon-
lye whether any man may fulfyl the Law of
God: Thirdly what is the vse thereof when
no man fulfilleth it: Fourthly what maner
of abrogation of the Lawe is to bee vnder-
stood. The lyke maye bee done in other
simple Questions. And althoughe these
thinges be so, yet shall the Methode of this
Art, which I haue expounded, profit ynew
preachers which are not as yet practised, &
that

, some what both to strengthen their memory, and
also beinge longe tyme and muche practised
thereln, that they may afterwardes luckely
follow both kindes. *Phsilippe Melanethon*
of most holye memorpe applyingne himselfe
to the common capacite of men in the Ex-
plication of any simple matter, judgeth that
these fourre are to bee propounded, declared,
and amplifid. The definition of the thinge,
the causes, the parcess, and the duries.

The definition beynge drawen out of the con-
ference of many sayinges, and noble exam-
ples, doeth gather the whole matter as it
were in one bundle, and propounderth briesly
the summe of the matter: The explicatio of
causes doth forify the definitio, the reheat-
all of parts doth more distinclye set the na-
ture of the thinge before our eyes. In the
worde offices, the vse, the effectes, and the si-
nal causes of the thinge are comprehended.
Moreover this is also to be admonished that
in handlinge of places, whether they be sim-
ple or compounde, if there be many places,
in these we muste diligentlye take heede that that
of this place which naturally goeth before, do also
ynew goe before in the treatise: As if wee shoulde
tisled, & make an Oration of sinne and grace, fyriste
that

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We shoulde speake of sinne before grace, br
if the places be vitterlye sepcrated, it skilleth
not iu what order thou doest expounde them,
vnlesse perchappes in confirmation, the on
doe minister helpe to the other, for then that
is to be expounded in the first place, whiche
beinge done the other myght be holpen.

Of the compound kinde of teaching.

The Sermon whiche consisteth of the com-
pound kinde of teaching, or of compound
places, is when certayne compound places,
that is to saye propositions, and general and
particular Sentence's are handled, whiche
thing althoughe it be properlye done by the
Method of confirmation, and of confutati-
on: yet most commonlye it chaunceth that a
mitte Methode is added, for if the partes
a proposition be obscure, and darke, resolu-
tion shall vnsalde them, and sett downe the
partes eche part by himselfe. Division shal
expounde the partes set downe. Composition
aftewardes shall compounde them; and the
Method of confirmation & confutation shal
prove the compound, and shall confute that
which stryueþ with it. As if the fyfth peti-
tion shoulde be propounded to be intreated of
halowed

(halowed be thy name) here of necessity, first resolution must be added, whiche might vnfolde this simple proposition into two parts, into the name of God, & the word halowing. Secondly diuision would expresse both partes, one after another, with definitions & diuisions; Thirdiye composition would compound the partes agayn. Now frō hence to syrmation & confutacion might bee added in their due tyme. And this precept is always to be folowed, when the partes of a proposition haue neede of an explication, otherwise not at all. Furthermore in parables, resolution is to be added þ synt. þ maist put downe the parties vnfolded, & then apply þ same þ the cōparison of the thinge, to the which the parable doth appertain, & afterwards frame the lessons & exhortacions, as in the parable which is in the Gospel of the seede, there be fふre parties of that parable. The sower, the seede, þ his sowynge, the earth, and the fruite. To þ sower, God is the seede the word is þ sowynge, the preacher of the word: to þ earth the hearers of the word: & to the fruite of the seede, the fruite of the word may be compared. These being once declared, thou maist frame lessons & exhortacions as the lessons of thys

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present parable are. The fyfth, the great care
of Almighty God in procuring our salvation.
For here the Lord is compared to the diligent
husbandman. The second, the dignitie
of the woord. The thirde, the worthyness
of the ministerye. The fourth, that if the
woorde bringe not sooreh good fruct, it shalbe
imputed to vs and the devill. Furthermore
exhortations are to be drawnen out of thend
of the Parable, for the ends of this present
Parable are: That the Lord mighte sygne
by the beareis to the loue of the word; That
he mighte reprove the negligent, and mighte
comfort the obedient. But in this kinde of
preaching there is yet a greater force & wis-
dom of the Preacher to be required. Where-
fore to thend that in this partie (which other
wyse is hard enough) I may somewhat ay-
& helpe the new Preachers, I wil intreate
of two thinges in order. Firste I wyl shewe
the Methode of the synding out of places, &
then I wil declare a waye to handle them elo-
quenclye and profitablye, in whiche two
chapters this whole facultie seemeth to co-
syste.

*Of the inuention or fyndinge out of
Common places.*

Leſt

LE^t any man shoulde take that for a common place whiche is spoken at al aduentures, euen as they are wont to doe, who alnoste out of every word do hunte out some thinge, little regardinge whether the same appertayne to the purpose or no, for that they onlye seeke this that they may seeme to be great devisor^s and no lesse skilful crastes men of common places: Rules are necessary, within the limits wherof, the mind of the Inquisitor may be comprehended.

And although the matter be greater tha^t that it may be accomplished in fewe preceptes, yet is it profitable for younge begynners to keepe certayne common rules, whiche they may safely folow to their benefites whiche shall instruct. Firste of all thersonge when any text is read, and understanded, occasion, the brieke summe, and compiess^s ion, and the ende, and the use of the Texte must be sought out, whiche thinge, bothe and in what order it oughte to bee done, in the Logitian his kinde of interpreting before is declared. Secondly the partes of the propositions of the text must be sought out. And last of al, out of these according to the rules followinge, common places must be drawne
whiche

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whiche seeme to conduce to the ende of that
matter whiche we haue compounded.

The First Rule.

If the subiecte of the proposition bee a sin-
guler bonde or ende, in stede thereof put
by degree and in order his superiours, that
is to say, the forme in the fyfth place. Se-
condly the kynde next, Thirdly if you so think
good, the superior & higher kynde. And let
these be compounded unnder with the Pre-
dicat of the proposition. In Psal. 122. in the
beginning this is the proposition: I reioyce
(sayth Davis) when it is sayd to mee, let vs
goe into the houer of the Lorde. First make
a permutation of the person, after this man-
ner: Davis reioyce when it is sayde unto
him, let vs goe into the houer of the Lorde.
Here accordinge to the rule, fyfth put the na-
me of a kynge. Secondly of a Magistrate,
Loyte of a man. This beinge done, ioyne
these in order with the predicate after this
manner: it is the dutie of kinges to reioyce in
that they haue subiects whiche agree wyth
them in religion: It oughten bee a com-
foote to all men to agree in the worshipping
of

of God. Beholde how manye general se-
nices, this syrst and childishe rule dash mi-
nister vnto vs, whereof the last is most com-
mon, and may be spred into many particu-
ler argumentes; of the certaynty wherof
wee must widge out of the rule folowinge.
The example beinge cōsidered in the subiect
the thing is confirmed in the kinde. There-
foxe when this facte is approued in *David*,
the thig in the kind ought not to be disallow-
ed. And on the contrary side: the example in
the subiect beinge reprooved in matter is re-
prooved in the kinde. As for example: *Ozias*
the king of *Iuda*, taking another mans office
vpon him displeased God. Therfoxe kinges,
all men which meddle wþþ other mea-
ters do displease God: For it was the of-
fice of the priestes, not of kinges, to offer the
Inſtance of a swete perfume.

The ſecond Rule.

If in ſtēede of the **Predicale** **Superi-
ours** bee by degree & in order ſubſtituted,
as the next formes: & afterwards other, and
other kindes, a plētiful inuenſiō or ſyndinge
out of places wil enſue thereof. This Rule
certainly mo^{re} iſ to be folowed in other
things

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thinges, but alwayes in the Histories of Christe. As for example Christ healeth the Samaritan Leper callinge upon him. Because this Samaritane is an Echnicke and a man afflicted. Gather thou from hece that Christe wyll helpe the afflicted Echnickes, and all men whiche call upon him. And because out of the particular actes of Christe, his office generally is gathered, it is lawful to keare a place after this manner. That it is the office of Christ, or of Messias, to helpe the miserable and afflicted callinge vpon him.

The thirde Rule.

If in steede of the subiecte and predicate, thou substitute by order, formes & kindes, pleney of common propositions wyll growe thereto. As for Example: David committinge adultery was banished out of his kingdome. Therefore kinges greuouslye offendynge and generallye all men whiche kyue wycked lye, shall sometimes or other suffer due punishment. The flichynesse of wicked men was drowned in an vniuersall flood. Therefore wicked men at one tyme or other shalbe punished.

The

*The fourth rule to make
Abstractes.*

Sometimes it is profitable oute of the concretes, as the belouinge woman of Cananie (Math 15) in her necessite came to Christe, called vpon him, woulde suffer no repulse, but was more earnest, even as also the ruler of the Synagoge who belouinge, did also convert his whole familie vnto the Lord. From hence gather thou the proprie-
ties of Fayth, that is to saye, that Fayth in-
forseth a man, in necessary to come to Christ,
to call vpon him for succoure, and maketh
him earnest to thend he may obtaine it; and
then bee pouerh the encrease and receiueth
it, and at length bringeth sooth most accep-
table fruictes vnto God. This rule bath
his force oute of that place whiche is called
Coniugata, that is to saye, things toynd to-
gether. But because those things, whiche I
haue rehearsed concerninge Faythe, are the
principall partes of Fayth, I haue encluded
them in two Verses after this maner.

*Vera fides Christū perit, & rogar, instat ab ipso
Imperat, & crescit, fructificatq; simul.*

In

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In Englishe thus.

True faith doth seeke for Chylle, doth aske
and makech earnest sute:

Obtaynes of hym, and doth encrease
and also bringes forth fruite:

An other example this is. The man is bles-
sed that feareth the Lord. The common
place is. True felicity consisteth in the feare
of the Lord: the vse of this rule is great, not
vniuely in inuerting places, but also in defining
of Concretes. Soe as Aristotle, and Rodulph
do teach out of the description of Concretes,
the definitions of Abstracts are gathered.
As for example if thou wouldest define what
godlines is, take first the Concrete in a no-
table example: as, godly Abraham did feare
the Lord, and did worship him in true sayth
and obedience: Therfore godlines is the fe-
are of the Lord, sayth + obedience towards
him. By this waye Aristotle founde out the
differences of many vertues, which they that
are studious in divinity, shal easely perceiue
not to be unprofysable for them.

The fyfe Rule.

Those thinges are diligencely to bee con-
sidered whiche goe to the matter pro-
poun-

ounded, which are ioyned also wth the same, and which of necessity do follow the same, & are to bee included into common places, as Psal. 2. Blessed are all they that put their trusste in him. First here it followeth out of the antecedentes, y^w without Christ none are blessed. For if they be then blessed whē they put their trust in Christ, without this confidence al men are miserable. This place also, by a contrary sence is cōcluded after this maner: all y^w put their confidence in Christ are blessed. Therefor all that put not their confidence in him are not blessed. If they are not blessed, certaynly they are miserable. Here thou seest howe this place doeth mynter occasion to reasō of the wretchednesse of mankinde. The second place is of things adyning, which is framed according to the 4. ile, to wyt, y^w true felicite & blessednes cō-assech in y^w cōfidence which we haue in Christ. The third place y^w the benefite is uniuersall, For a general proposition is not restrayned to any nation or man, but the benefite is of ferred unto al: whiche refuse not to put their trust in him. The fourth place, that sayth in Christ is a meane, whereby men are made the partakers o... y^w benefites of Christ.

The

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The fist place of the diuinitye of Christ, doth follow out of this place: For if saythe is onely to be reposid in God, & he is pronounced blessed that putteth his confidence in Christ, it foloweth of necessity þ Christ is true god.

The sixte Rule.

The necessarye consequence of causes and of effectes, is not to be neglected. For if the cause be set downe, the effect is supposed to be concluded: as in our Creede, when we acknowledge God to be omnipotent. Sayth from thence draweth sooth a double effect, the one is that God doth bestowe his benefis vppon whom hee wyl, the other that he hath power to defende them whom hee hath taken into his custodye. But let vs adde a more famous example. In the Lords Supper, as out of a consequence of causes and effectes, particular sentences are to be gathered oute of a true meditation of the Sacrament: Therfore seeing that the Lords Supper is a Sacrament of oure redempcion by the death of Christe. First the celebration of the Supper, doth by little and litle put into oure myndes the thoughte of Synne:

For

For the Lord dyed for sinnes. Secondlye it admonished vs of the sacrifice accomplished for the redemption of mankinde from the lawe of synne. Thirdly, the dignitie and excellency of this sacrifice, doth minister unto godly myndes, the thought, not onely of the greatness of the wrath of God in striking his sonne for our sinnes, and of the unspakeable mercy of God, receyuinge vs unto his grace, for the sacrifice of his sonne: but also, of the loue of his sonne, making his intercession for vs, and takinge of derlusinge his fathers wrath and displeasure byon himselfe.

Fourthlye contrition springeth oute of the thought of synne, and of the wrath of God. Fayth verelye is stirred vp by the unpeakeable mercye of God, and the loue of his sonne, payinge the pycce of redemption for vs. Ffiselye, this fayth is confymed and increased by the use of the Sacramente so great a thing. Sixthly, fayth being confirmed and augmented, doth shew it selfe acceptable to God and doeth beginne a godlye, honest and iust lyfe, and loueth his neigboure, with whome he hath the price of redemption common. Beholde what Doctrine and lessons, what plentye, howe godly a meditation of

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tion of the holye supper, the consequence of
causes and effectes doth minister unto vs an
other example. Christe remitteth synnes of
his owne authority. Here the effect doth de-
clare the divinitie of Christe. The Thiefe
rebuketh his Fellowe who was a blasphem-
er, and calleth vpon Christe, one of which
effectes, the contrition, the sayth & the new
lyfe of the thiefe is to be gathered.

The ffeuenth Rule.

LE the repugnancie of a saying, or word
and the repugnancie of a Consequence
be broughte oute: from whence two kyndes
of places vnde arise. Lett the sayinge bee,
he that doeth teare anye other Gospele, is
accursed. The repugnancy of this sayinge
is this: hee that teacheth the same Gospele
is not accursed, the Consequence of the say-
inge is, that the Pope is accursed, because
hee teacheth an other Gospele. The repug-
nancie of this sayinge is ouerthowen. As
the Pope is not the head of the churche, and
wee must not obey the Pope.

The Eights Rule.

It

It is good somtimes by the contrary sens, to frame a place when the termes or boun-
des bee equall, as for Example. The iuste
man lyueth by faythe, ergo, bee that is not
iuste lyueth not by fayth. Whereof it fol-
loweth that neyther righteousnes nor lyse, is
of wörkes. For so Paule doth gather it.
Gal. 3: That no man is iustified by the lawe
in the sight of God it is evident, because it is
written the iuste man lyueth by fayth. In like
maner a forme by conterposition doth some-
times minister places, as, every one that is
of God doth heare Gods woord. Here the
place by conterposition doth gather, that he
whiche heareth not Gods woord, is not of
God. These be the principall rules of iauent
ion of places, whose fountaines are places
Logike, & rules of consequences, & there
may be more added to them, but I thincke þ
these are sufficient to new beginninge pre-
achers, which if they wil vouchsafe to folow,
they may both haue a ready way to sette out
these common places and also they may iudge
wel of those places, whiche are obserued by
others. Furthermore, hereby they may also
iudge what is þ cause why divers autors do
not always shew forth the selfe same places

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The reason of the difference is aswell the diversite of invention, as also that other places do more contente, or please oure an-
thours. After that the Godly preacher hath
found out places, bee multenter into a mul-
titude or swarne of places. To this he shal
applye a threefolde instrument. For first hee
shall diligently consider, whether the place
found out maye expressely, worde for worde,
be seene in any place of the scripture.

Secondarely, the place muste be examined
by demonstration to an impossible thinge, if
it be not expressed in the worde of God.

Thirdly, the place must be concluded wryt-
some Syllogisme, & by a Syllogistical con-
clusion, it must bee tryed as it were with a
couche stone. Let this be an example of a de-
monstration, to an impossible thinge. The
place to be proued is, that Christians maye
possesse that whiche is their owne, take the
opposte of this place. No Christians may
possesse that whiche is their owne. Howe-
seeke out the proposition whiche is manifest-
ly true, whiche wryt the opposite saying,
maybe one of þ premisses in þ Syllogisme,
as for example: all that doe greeue Aimes,
ought to possesse their owne, of whiche two
premisses

premisses a most false conclusion doth follow
to wyt, that no Christian man shall greeue
almes. By the manifest falsenes of this the
other of the premisses is to be ouerthowne
wherfore since the Maior is manifestly true,
it followeth that the Minor is false: from
hence nowe is inferred the truthe of the
place, propounded by the lawe of contradic-
tions. Now let vs gather together that whi-
che wee haue sayde. All that shoulde greeue
almes, oughte to possesse their owne. No
Christians may possesse their owne: Ergo,
no Christian shall greeue almes. But the con-
clusion is false, ergo, one of the premisses:
not the Maior, ergo the Minor, which saythe
that: No Christians maye possesse their
own. Let this be the example of a Syllogi-
sticall conuersion. The place, some hear-
ing Gods word are not godly. The Syllo-
gisme. None þ walke after the flesh are god-
lye, some hearinge Gods word walke after
the flesh: Ergo, some hearinge Gods word
are not godlye, conuert it after this maner.

If none that walke after the fleshe are
godly, and some that heare the word, walke
after the fleshe: ergo, some that heare the
word are not godly. For all they that heare

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the woordē are not Godlye. For all they
that heare the woordē are not Godlye or els
none that walke after the fleshe are Godly.
None that heare the woordē shal walke after
the fleshe, or els some men that heare the
woordē shal walke after the fleshe: certaynelye
some that walke after the fleshe shal bee god-
lye. But none that do walke after the flesh
are Godly, and some whiche heare the wordē
walke after the fleshe. The conclusion
therefore remayneth certayne and sure, that
some whiche heare the Woordē are not
Godlye.

*Of the maner of handlinge of places inuened,
both plentifullye and pro-
fitablye.*

TO the plentiful and profitable handling
of places, fower thinges are chieflye re-
quired, whereof the fyrste is, the Diduc-
tions of Questions, that is to saye, of the
places inuened. The Seconde a plentiful
confirmation. The thirde, the digression
to an other matter. The last is the artifi-
ciall conclusion. I wyll inreate of these
four

fourre after that order as they are set downe
before your Eyes, declaringe euery one of
them playnlye wþch Preceptes and Exam-
ples.

*Of the Diductions of Que-
stions.*

He we muste speake not of the inuen-
tions of Common places, whereof now
we haue intreated, but of the diductiō of cō-
mon places inuened, that is to say, of mu-
litiplinge them into many questions or pla-
ces. Therefore the place inuented is diduc-
ted, either into simple places, or into com-
pounde places: as for example. If the fyfth
Commaundement were layde before vs, to
be expounded. First here, thou shalt seeke
the common place according to the precepte
of the fyfth rule after this maner. Fathers
are to bee honoured, Parentes are Supe-
rioris, ergo Superiors are to bee honou-
red. This common place in the handling of
the fyfth comaunderment, is the principal &
chiefly to be touched. But yet hit may plen-
tifully be intreated of, it shalbe expedient to
diduct, or reduce into other places, either

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simple, whiche the very wordes themselues
do geue: or compound, whiche eyther do co-
siste of them which are necessarilie included
in the wordes themselues, as the formes of
particular sentences, are included in their
kordes: or general sentences, & what thyn-
ges so euer are necessarilie ioyned wyth the
matter: or ells are taken out of them, whi-
che are annexed and ioyned to the condicione
and state of the matter, as in this Example
layd before vs, are included two simple pla-
ces, one of honour, the other of superiours.

These are to be handled a sunder, by the
simple korde of teachinge of thynge, after
the same sorte, as I haue handled before.
Secondly out of the diuision of this general
sentence: Superiours are to bee honoured
many particular sentences doe aryle, acc-
dinge to the contrary diuision, of the subiect
and predicate. The subiect may bee deuided
into these formes that of Superiours, some
are priuate: whiche are eyther naturall, as
parentes or ells not natural as Scholemas-
ters, Patrones, and houholders: some are
publike, as the cluile and ecclesiasticall ma-
gistrate, with their differences. Further-
more the predicate (to be honoured) may be
deut.

deuided into partes of honour, for he which honoureth an other, doth reuerence him, obey him, and is thanckful unto him. So there are three partes, or differences of the Predicate. From hense as out of a groue, we may gather particular sentences. As we must reuerence our parentes, we muste obay our parentes, wee must bee thanckful to our parentes, wee muste reuerence oure maysters, we must obey our maysters, wee muste bee thanckefull to our maysters, wee must reuerence Patrones, wee muste obay Patrones, wee must bee thanckefull to Patrones. After the same maner, particular sentences are to bee framed oute of the rest whiche I haue deelared, from whence may ensue a most greate plenty of needfull Questions. Out and besydes this, places intentimes, are profitably taken oute of the whiche consiste of the state and condicion, as if Parences, Scholemaisters, Patrones, are frowarde, or ouerhwarde, harde, or cruel, whether then wee shoulde shewe them anye reuerence, obedience, or kyndenes: and to what ende? and so out of other conditions, questions are multiplied. But this laste kinde of Questions, which doth growe oute of

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of the cōdition may be handled bery sūcely by a figure called Occupation. Behold if thou wile unsolde these particular sentences, by resolution, and wile handle them by diuisiō, and confirme and garnishe them wth the Methode of confirmation: not one sermone, but so manye as there are particular Sentences, may be made and framed. I confesse that all Common places, doe not shewe so greate plentie of particular Sentences, notwithstandinge there is none so barren, but at the least, it maye minister some sentences, whiche ye may frame out of a cōmon place, by the same reaso whiche is declared, whiche thinge that thou mayest doe runninglye, it woulde muche profite the ife thou haddeſt ſkilfull knowledge in the doctrine of Predicables, Predicamentes, and Propositiones.

Of a plenteous Confirmation.

A Plenteous Confirmation conſiſteth in the kindes of Proothes in heapinge, and in dilatinge of arguments, and in conſuſation of the contrarye opinion of whiche we wyl speake in order.

Of the

Of the kindes of Proothes.

There is a threefolde kinde of Proothes in
Divinity. The syrte and most safest kind,
is when proothe is brought out of the euident
and cleare propositions of the Scripture.

As for Example. Parentes are to be honou-
red, because the 5. Commaundement, euident-
lye and playnly commaundeth: Honour thy
father and thy mother. In lyke case, Rig-
hteousnes is of faith & not of workes, because
the woorde of the Lord doth so prouounce. We
holde that a man is iustified by saych woorke
workes. The seconde kinde is reasoninge as
oftentimes as it is not pronounced by playn
woordes, but is gathered by a strouge and
vnmoueable consequence. And this kinde is
double, streight and indirect. The streighte
is when that whiche is to bee proued, is ga-
thered playnly in the first conclusion, whiche
kinde is borrowed from þ place of inuention,
of the kinde, of the forme, of the definition
of the causes, of þ destinate, & of things ad-
ioyning. As if this questio were asked, whe-
ther scholemaisters are to be honoured rōue
of þ kinde, or general, thou mayest conclude
wel that al superiours are to bee honoured
ergo scholemaisters also: but þ indirect kinde
con-

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concludeþ not symþlie, that whiche is set
downe to be proued: but doþ gather an in-
conuenience out of the oppoſyte or contrary,
wherewy়ch he ouerthroweth the Antecedent
which beinge ouerthrowen the trutþ of the
opposite immeadiately floweth: as iſſuperi-
ours are not to be honoured, neyther parēts
are to be honoured, but this is false, ergo, y
also. Therfore it foloweth, ſuperiours are
to be honoured. The thirde kinde is, of leſſe
reputation, when we labour in the teſtimo-
nies, & exāples of thē, which ſeeme to haue
ſtouriſhed in the church, which kinde is diſ-
proued, iſ it be depriued of y ſormer profeſſe.
Let vs propound an other example. And let
the queſtion bee, whether Chriſt bee God.
This is firſte proued by a ſayinge, or by th
firſt kind of prooſe. For thus is it ſpoken c
Chriſt in the 1. of John, cap. 5. he is truc God
& lyfe euerlaſting. Secondyly by reaſoning,
Chriſt hath done the workeſ perceyning to
God, of his own proper power, & the honoř
of God is attributed to Chriſt, ergo, hee is
God by the indirecť waye: If Chriſt were
only a creature, every one only were accu-
ſed, that would put their conſideſce in him:
but nowe Gods woordē monounceþ them
blessed

blessed whiche put their trust in hym, ergo,
he is no creature, but true God. Thirdly, the
testimony of the church, as the Creede of A-
thanasius, & the voyce of al the people, in ge-
uing their consent, do testisye Christe to bee
God. Furthermore this oure distinction of
proofoes wanteth neither reason, nor example.
The reason is this, whatsoeuer is proued, or
disproued in sacred things, it is nedful that
the same be done, either by testimony of the
Scripture, or of the church. If it be done by
the scripture, it shalbe either by the expresse
woordes from whence the firste kinde doth
growe, or els intricately, or obscurely, & that
either in the general, or in the particular sen-
tence, fro whence the second kinds of proofoe
is taken. But if any thing be proued by the
testimony of the Church, it shalbe the thirde
aynde of proofoe. Whereof truly we haue an ex-
ampie of Paule, who in his writinge as it is
wel knownen, hath used this threesfolde kinde
of proofoe. That righteouenes is of fayth: by
saying or words he proueth it, when as he
sayth: The iust man liueth by fayth, by reso-
ning thus. If righteouenesse be of woorkes,
Christe dyed in hayne. From hence now that
followeth whiche he vropounded, that righ-
teouenes

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teousnesse is of fayth. By Example: Abrahām beleened God, and it was imputed to him for righteouſnes. Also wee beeleeue in Christe, that we may be iuſtified by faythe. If these kindes be dilated or ſpoken of at large, there wyl aryſe greate plenty of proothes but yet a meane is to be kept, leſſe plēty come ſuſt of ſeſon, and ſo breede lothſomnes.

¶ To the beaſting of Argumentes.

Congeries, or Heape; in this place is whētē in prouinge the proposition or common place the Chapters of principall argumentes are addēd, and as it were gathered together into one bündel, as if this propositiōn were to be handled. No man is able of his own ſtrenght to fulſyl Gods Lawes the Chapters which follow of the Argumentes, may by heape be addēd after this maner: For the expeſtance of al men doth proue this manerlye. This our wounded nature groaning doth acknowledge this, the uniuersall Scripture crieth oute of this. To conclude the Sacrifice of the ſonne of God, come after a moſt horriblie maner vpon the Gibbet of the Croſſe, doth proue bne to vs,

to vs. After this manner, Cicero ioyneth to the proposition, an heape of Argumentes, whome in disposinge of Argumentes all the beste learned men are wonte to imitate and follow. Notwith standinge although Cicero sometimes beginneth from the last Chapter, a dilatinge of Argumentes put in the Heape, wherunto he ioyneth syll, and after goeth forwarde vnto the laste, whiche is the last in the treatyse. Verborz the Deuine and the Preacher, it is the surest waye to folow an order in the Heape putte in the Expoltion.

Of the Expoltion or dilatinge of Argumentes.

Expoltion or dilatinge, is by the whiche an argumente propounded is confirmed and beautifyed. But a capitall Expoltion consisteth of a Proposition of a reason, of a shewinge, the cause of the reason of Examina-
tion, and of Conclusion. The Proposition is that, whiche setteth before our eyes some Chapter of an Argumente, as though he it were the proposition of a confirmation.

The

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The reason alloweth the proposition, and it ought to be such a one, as may be the minor of a Syllogisme. *Etiologia*, doth shew the cause of the reason, and it is meete that it be such a one as may either be the Major of a Syllogisme, or els the preface therof. So þ a whole Syllogisme is made of a proposition, of a reason, and of the cause of the Reason. After the cause of the reason, *Exposition* shall followe, which is to be composed of sentences, Comparates, Contraries, Similitudes, examples. The last shalbe the conclusion, whiche gathereth together the summe of the former, and concludeth the principall proposition. These are the preceptes of an *Exposition*, neyther doth that whiche I haue lyps, stypue against the opinion or iudgemente of them whiche haue numbered seuen parts of an *Expositio*. For there is not only one kinde of *Expositio*, but I haue chosen þ onely whiche I thought to bee most meete for Preachers, that are but new beginners. But to the ende the preceptes of an *Exposition* may be understanded. I wil put downe one example. I haue before propounded this common place: No man of his owne power or strengthe is able to fulfill

fulfyl the lawes of God. Furthermore to this place I haue added fower Chapters of prooфе, by a heaping of Arguments. Wherof the fyſt was, that the experience of al mē did prooue that to be true. Let this Chapter be the Proposition of an Expolition after this maner. The experience of all men conuinceth this, that no man is able to fulfyll the lawe of God. (The reason) for all men doe easelype perceiue in theymſelues, howe farre they are from the perfecte and perpetuall obedience of the Lawe of God. (The reason of the cause) For they ſee that the Lawe of God is holpe, and a rule of perfecte Lyfe: and that they themſelues are altogether wicked by nature, and also feeble; and weake (the exortation from the ſentence.) So that is true whereof the Prophet ſpeaketh. That al our righteouſnes is as the cloth of a menstrual woman: whiche ſentence how could it coniift, if the experience of any wyſe man had prooued the contrary. (the exortation from the comparisons) For euer a tree whose roote is rotten, and infected with a poſonēd ſappe can never bring forth but poſonēd fruitē: ſo man whose hart is infected with the poſon of Synne, cannot

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shewe a pure and perfecte Obedience to the lawe of God . (The exhortation from the examples) what : did not holpe Abel confesse this in his Sacrifice : trulye it is euен so : For God had never allowed the Sacrifice of Abel, vntille that holy man had knownen Christe to be hym which was promised, that should iustifye all beleeuers, and vnderstode his owne sinne : whereby hee knew himselfe to bee hindred, that hee coulde not fulfill the Lawe of God . For if hee had thoughte himselfe able to fulfill the Lawe, he could never haue sacrificed a righte, that is to saye haue declared in his sacrifice , that the promised seede, shold bee the fulliſter of the lawe .
Hereunto David also as a moſte ſufficiente witnes may be added, who crying vnto the Lorde, confeffeth openly, that no man is iuſtified in the ſight of God . For hee complai- neth that all haue erred , & are made vnprefiſtable , &c . (The conclusion) Since therfore wee haue David as a witneſſe : ſince we ac- knowleſe the poſon of ſinne, ſince we be- holde the purity of the Lawe, and oure owne vncleanelleſſe , who I praye you , (vntille hee were a madd man) woulde denye this : that hee

hee tellich his owne weakenesse, and imbecillite in rendringe obedience to the Law of G D D . In this example after a soyle ye maye see the vse of Expolition: whyche if I had determineded to haue handled at large, euerye parte beinge diſlaced and multiplied a whoole Oration euē out of the firſt Chapter of the Prooſe, woulde plentifullie haue proceeded . After the ſame order the other thre Chapters, whiche coulde in the Heape of Argumēntes, muſt bee handled . From hence studious youngmen may easelpe iudge , that greate profitē conineth of this Expolition . Wherefore they ſhall take a moſte profitable woorkē in hande, if they will buſilye praactice themſelues in the bandlinge of an Expolition .

So from hence they ſhal obtayne ſuiche a faucltye and facilitye , that hereaſter when they ſhall haue occaſion , eyther to ſpeake of waightye matters , or to preach the word of God , cheſe Preceptes of an Expolition ſhal come into their myndes : euē as it were vpon a ſodayne .

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Of the confutation.

The Methode of Confutation, whiche consisteth of proposition, of sublation, of an opposite proposition, and of the Solution, is before declared and made manifeste by examples: Wherefore in this place I wyll onely shewe the hearters the place of a confutation. The proper place for a confutation is assigned immediatly after the confirmyation, which place notwithstanding he bath not alwayes. For so often as any other opinion besides our own doth occupie the myndes of the hearers, the Exordium or beginninge maye be taken from the confutation: whiche rule not onely Aristotle and Cicero, but also Saynt Paule followeth in hys Epistle to the Romaynes, for their labouringe to confirme this proposition: that righteousnes is of fayth. First hee confuteth the Preiudices or Foreiudgementes of the Gentiles, and of the Jewes: Of the Gentiles whiche thought that they were iustifyed by the Lawe of Nature. And of the Jewes who boasted that they were iustifyed by the Lawe gecuen unto them by God.

Out

Dute of this Confutation of Preiudicess
Wayncc Paule falleth into a Proposition,
whiche bee sytte repeateh, and after ioy-
neth to it a iuste confirmation. My Judge-
ment is that this Example of S. Paule is
to be folowed, so oftentimes as the hearers
myndes are occupied with anye other opini-
ons then with their owne.

Of Digression.

The preceptes of Digression maye be re-
duced to syue pointes, whiche are, Place
Meane, Matter, Time, & the retourn from
the digression. As cōcerning the place, this
is to bee obserued that digression ought to
be added unto anye proposition that is pro-
ued. For that is a Digression out of sea-
son whiche is made when the matter is not
as yet confirmed. Such a meane is to bee
added, which may not interrupt the memo-
rye of learners, wytch troublesome tedious-
nes: For they teache unluckelye, who neg-
lectinge the doctrine, and being vexed with
some small Inurye, doe declayme, and
spende whole houres agaynste some one or
other, whom they thicke haue offendē
them

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þeym. The matter of Digression apper-
tayneth to Exhortations, consolations, chid-
dinges, but not to euerye soule; For such
ought the matter of Digression to bee, that
of his owne accord, it maye see me to flowe
out of the Doctrine, and not to bee fetched
anyp where elis. For excepte the force, &
Nature of learninge, do offer the Matter of
Digression, it can make nothinge to redi-
cation at all. The Precepte is therefore
more diligentlye to bee obserued, because
of encymes they that are unexercised offend
agaynst it, not withoute greate iniurye of
the woordes of S D D, and hurt of the hea-
ters. In the fourthe place I haue putte
downe Tyme, whiche of necessite requi-
reth a Digression, for when the hearers do
eyther abhorre the doctrine, eyther are som-
what more slouchfull, or ellis be fayne bar-
red, then are they to be chidden, provoked,
and comforted. The retourne from the Di-
gression, ought not to bee violent, but the
ende thereof oughte to bee applied, that it
may bee ioyned with that parte of the Sen-
tence, from whence the Digression was
made, whiche canne bee scarcelye broughte
to passe, unlesse the force of the Doctrine
haue

haue shewed the matter of the Digression: or some figure beinge added, it maye haue recourse to the Doctrine.

Allone as blessed *LVTHER* beganne to defende the Doctrine of the Gospell agaynst the Tyrannye of the Pope, there was neede of moxe sharper Prickes, and therefore hee was moxe ofener occupied in Digressions, as maye appeare by his wrytinges. But now (the Doctrine is forti- fied and establisched, and a more peaceable estate restored to our Churches) wee muste use these sharper Prickes moxe sparinglye. Furthermore because neyther the vocation is a lyke, neyther the Authority of al men equal, newe Preachers wyl thincke it to bee a parte of modestye, seldome to wander beyonde the marke. Not withstandinge if anye shall require Examples of the Di- gression of these preceptes, let him reade the Epistle to the Hebrewes, for that onelpe wyl minister a greate number of eramples.

*Of the Artificiall conclu-
sion.*

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I Haue tolde you before, what manner of conclusion, ought to bee added in the Exposition of euerye Argumente. In chys place wee muste speake of the conclusion of any place or wholle Sermon, where in these thinges are to be obserued. First the place explicated, is to be repeated in one proposition. Secondlye a shorte reckoninge of Argumentes is to bee ordayned, and especiallye of the chiefeſte Chapteris. Thyzdylpe the illation, or Inſerence maye followe in the whiche threē thinges maye bee ioyned whiche are to bee ſiſhied in threē propoſitions: What the Preſent place teacheth, what it conſuteth, and what it admoniſheth vs of. Fowerthly, all thinges are ſo to bee diſpoſed, that the paſſage may bee moze eaſye into the place followinge, if manye are to bee expounded: as for example, the place whiche I proponed aboue beinge declared: That no man of his owne power is able to fulſyll the Lawe of God, this conſclusion were not vaprofitable (the repetition of the place) who now after this wyll thinke him ſelſe to bee able of his owne power to fulſill the Lawe of God (the Enumeration of arguments

gumentes) when as not onely Experience and Nature doe denie it, the Scripture in every corner by manifest Testimonies doeth confute it: but also the sacrifice of the same doth teache a farre contrary thinge (the Illustration) wherefore this place catcheth vs all to acknowledge oure weakenes and synne, confuteth the Justiciaries, whiche doe boast of the righteousnesse of the lawe, and admissteth vs all, that confessinge our synnes & weakenesse, wee shoulde flye vnto Christe, (the Transition) whome the Gospell offereth vnto vs, whereof wee must speake presently.

*Of that kinde of Sermon whiche consisteth
in exhortation, called Paraineticall
kinde.*

The first kinde of Preachinge expouned after a sorte (whiche because it consisteth in teachinge, I haue named, Διδασκαλικη. Now followeth the other v2. paraineticall kinde which therefore I wyll more briesly handle, for þ very sceldome it is had alone, and by it selfe, for most commonlye it is wonte

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is wont to bee mingled with the Doctrinal kynde. The pareneticall kind is that wher by wee perswade or dissuade , we comforte or rebuke the hearers . From hence springeth a threefolde pareneticall Sermon , to wit , perswasible , comfortable , and rebukeable , of the whiche these thinges in order are to bee declared . Firste the Definition , nexte the inuention , and afterwardes the treatise , to whome I wyll ioyne moste briefe Examples , to the entente the preceptes more easely may be vnderstandinge .

Of the Perswasible Sermon.

The perswasible Sermon is , whereby wee perswade the hearers , eyther to doe or suffer , or to forfiske somethinge . The places of inuention in this kinde are these especially : the necessarie of the cause , of the commandement , of the vocation , of the pryuuate and publique commodirye , the dignite of the person and the thinge . Examples olde , newe , Christian Ethnische : Also parables , and sentences , the proothes , confirmations , and Exhortations , of all these may be sprinkled

eled, here, and there, & as I haue said before in the Logicke Methode, the Exhortations, Consolations and Rebukes, muste be mingled with the Fygure of Digression. So here with the Methode of Confyrmation, the Pareneticall places oughte to bee confyrm'd. Hoc esuer, in this Treatise, foure thinges meeke together, the Occasion, the Proposition, the Confyrmation, & the Conclusion: The Occasion reciteth the cause of the Exhortation. The Proposition must bee amplifed and multiplied, and oscencimes with other woordes and Figures must bee iterated. The confirmation is to be soughe for, out of the places now rehearsed, in whiche confirmation moreouer, there are twoo thinges to bee consydered, the degree or stere, and the figure. The degree maketh vs by little and little, to ascende from lighter, and lesser matters to wayghtyer thinges, and of more importaunce, and so moste waighty and most greate matters. Other wise Exhortation is of no estimation or pryce. The Figure doeth not onely serue the Affections, but also if I maye so tearing it, maketh the Oration more sharpe and, wytche, to the ende it maye also-

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altogether pearce into the myndes of the
bearers, and so possesse the whole harte it
selfe. Hereunto interrogation, Subjection
Exclamation, admiration, dubitation, Hypo-
potyposis, Dialogisme, *Ait opoija*, & others
of like sorte, whiche are named and expoun-
ded of Rhetoritians oughte to bee referred.

The Conclusion whiche I haue made the
fourth parte of the Treatise, hath no neede
of newe preceptes, but is to be confirmed by
the same meanes, whiche is aboue declared
notwithstandinge to the ende that the use of
the Preceptes, may be seene. I wyl set down
one example onely.

The example of the persuasible Sermon.

The occasion, because I see many slacke &
slowe to heare the worde of God (propo-
sition) I haue determined brieslye to syyre
you vp to the loue of the heauenly woord,
whereby ye are compelled to the more dily-
gent bearing and keepinge of the Doctrine
brought unto vs from heauen, (The passion
of the mynde) althoough it is to be lamented
that moxall men be so unmindefull of their
salua-

saluation, that they haue neede of pincers, to
the ende they may make spedde thither, whe-
ther they ought to be carayd with al violēce.
(The necessitie of the cause) for therfore such
a slouchful heauines is rooted in our minds
because we doe not consider, as we ought to
doe, what is the necessitie of the heauenlye
worde: can any man understande the wyl of
God without his worde? verely if the wisdō
of the worlde (as Paule truly affirmeth) is
but foolishnesse before God, it cannot come
to passe that wee shoulde knowe the wyll of
God, vntyl we haue understande, the foolish-
nes of the fleshe. (The necessitie of the com-
maundement) truely the commaundement
of God the fater, doth seeme to slipp out of
our myndes, whose wordes do sounde from
heauen: this is my welbeloued sonne heare
him. The sonne himselfe doeth desyze, that
his wooarde maye bee harde of them that are
his: By sheepe heare my voyce whereof it
followeth: that tholse whiche do contempne
the voyce of Christe, whiche he soundeth by
his ministers are not his sheepe. The holpe
glosse, by the voyce of the Prophetes, and
of the Apostles, dothe invite and call vs to
the lawe, and the testimony. Therfore wha-

art

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art thou whiche despisest the commannde-
mente of the eternall father? Who art thou
that despisest the sonne whiche suffered for
thee, calling the to the hearing of his word?
Who art thou that refusest the dominion &
rule of the holy Ghost? (the necessite of the
vocation) we are so forgetfull from whence,
and whereto we are called: are wee not by
wordes brought out of the darknesse of Da-
than into y meruaylous light of God? This
wordes hath called vs, this wordes hath made
vs Christians, but wee in the meane season
beinge unmindfull of so glorioius a name,
haue contempned the misterye of saluation.
(the profit) but and if this royall and noble
vocation moueth vs not, truelye the reason
of our proper commodity ought to moue vs
wherewithal wee perceiue that even y very
brute beastes are touched. But who is able
by any reason of man or of Angels, to recite
at the least but certayne porcions of this co-
moditie, speciallye when Paule after Esay
sayth, the eye of man hath not seene, neither
the eare hatharde, neyther hath it ascen-
ded into the herte of Manne, what thinges
God hath prepared for them whiche loue
hym. Neyther yet is there any cause, why
anye

Anye man shoulde dzeamie that hee louereth
God, whiche doeth not heare his worde nor
meditate it, neither compareth it together,
that the misterie whiche lyeth hidde therein
maye by little and little he of him the better
understaned, for Christe the euerlastinge
worde of God, sayth: He that louereth me will
keepe my sayinges, and my father will loue
him. To this loue of the father, & of the sonne
there are annexed greater good thinges,
than whiche by mannes capacitye maye bee
perceyued. Althoughe Paule hath compre-
hended, the summe of them in these wordes,
The Gospell is the power of God unto sal-
uation to all beleeuers. O foolishe man, O
stonye harte, that dispylest, relectest and
treadest vnder foote so great a saluation of-
fered. That we may prouide for the Bellye,
What do wee not? doe not learne Artes?
do we not sayle vpon the Seas? wee slye ng
frost, we refuse no heate, wee slomber at no
tyme to the ende wee maye prouide for oure
miserable bellye. When these thinges are
readye to perishe, wee are moued, and in
the meane season we leauue oure Saluacion.
So greate is our madnesse, so greate is our
peruertenesse, & wickednesse, we poze mis-
table wrec-

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W^tretches are so muche infected, w^tch the
poyson of Sathan, that we shoulde with more
willing mindes dye in our wickednes, then
take holde of the stretched out arme of God
and so to be saued. But when wee haue no-
thinge els to do, then we heare the worde of
the Lord, and that with lesse reuerence tru-
ly, thē those three halspeny seruaunts whiche
in times past did heare Elope reciting of his
sables. W^tould to God this our negligence
were not an euident signe of the punishment
of our ingratitude. (The dignity of the per-
son & of the thing) who woulde haue thought
at any tyme that men are so oblivious, that
they shoulde be vnumindfull of their promise
made in baptisime, for there they are conse-
crated to the bodye of Christe, and are made
his members, that they may be felowe com-
paignions with him of heauenlye thinges:
neyther can wee by any other meanes abyde
in the bodye of Christe, then by fayth whiche
commeth by hearing: here, not w^tchout a
good cause a man may doubt, whether this
may be ascribed to our madnesse, or dulnes,
that wee oftentimes, mosle vngratefullye
do reiecte, so greate a dignite whiche wee
haue in the body of Christe, and so greate a
creature

treasure of heauenly goodes, which we pos-
sesse by Christ. (examples) It is meruaile
that wee are not made more wary by other
meanes hatunes. It is a wonderfull thinge
that it sinketh not into oure myndes, howe
all the worlde perished in the flaude, for the
contempte of Gods woord. We are not
moued by the Examples of the holy Patri-
arches, Abel, Seth, Enoch, Noe, Abram,
& of a greate sorte, who now enjoy the most
joyfull presence of God in heauen. I reioyce
sayth David when it is sayde to mee, let vs
goe into the house of the Lord. But wee
on the contrary side reioyce, when the world
doth invite vs to pleasures, wherewith not
withstandinge we are bayted tyll at the len-
ghe we hange, snared and taken vpon the
ooke.

Blessed is hee sayth the same David, which
doth medstate in the Lawe of God daye and
night. But wee (O grieve to tell) doe not o-
therwise flye from the meditation of the hea-
uenly woord, then if al these thinges whiche
are set before vs in the woord were busi-
ful thnges to feare children withall. The
Tomiur Priestes of Dodone, never depar-
ted out of the Temple whiche notwithstandinge

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dinge did embrace deuiliſhe ſuperſtition, in ſteede of the word of God: wee never, or ſel-
dom, do enter into the Churches, who are
notwteſtanding enſtructed by the word, &
by maniſolde teſtimonies, in oure religion,
but woulde to God wee were inſtructed,
woulde to God wee would thiſſe, that in
our hartes, whiche wee profelle wþh oure
mouthe and tonge: whyche iſ mee woulde
do, we would not ſo obſtinateley condenne þ
miſtelleſie of the word. What auſwer I
praye thee, wilte thou make to the ſonne of
God, whē he in the laſt day ſhall ſhew to the
hiſ woundes: When hee ſhall accuſe and
condenne thee, for hiſ Bloud cruellie tro-
dden vnder thy foote, then ſhall that verelye
happen vnto thee, whiche the Lorde haſe
forſpoken ſhall come to paſſe: That for
ſhaue and iuſte Judgemente of God, wþh
the wicked Companie of the damned, thou
haſt lay to the mountaynes fall vpon vs, &
that for thiſ cauſe, leaſſe thou ſhouldſt be-
holde the face of the Sonne of God, whome
here thou haſte deſpised, whosē woord thou
haſte bere reieced, whosē bloud thou haſte
cruellie trodden vnder foote, whome ſtre-
ching oute hiſ armes, wette and beſpotteſſe

wþh

þyþ bloudde, and desirous to deliuer thee
out of the middle of deatþe, and the Jawes
of Hell, thou Wretche hast despised: A
wretche in deede, and such a one, as the iust
Judge, (unlesse thou repente) will cast into
everlastinge darcknesse, and Prison. (The
Conclusion.) Let vs praye vnto God there-
fore, that hee would conuerte vs, by whom
beinge conuerced, wee mighte bee mooved
with the sweetenesse of the woorde of God,
that hee woulde stirre vs vppe with his spy-
rite, to heare the woorde of saluation, by the
whiche wee maye learne, the wylle and true
wyrshippynge of God, by the whiche so many
comodities, com to vs, by the whiche so many
Patriarches, Prophetes, Apostles, Sain-
tes, Martyrs, and manye other Godlye
men, haue obtayned saluation, by the whiche
the righte waye is shewed to vs, by Iesuſ
Chryste our Lord: to whō wylch the father
and the hollye ghost, be prayse honour, & glo-
rye, woorde without ende. Amen.

This example of a Treatise, after a sorte
doth shewe the vse of the placees of Inuen-
tion: I haue mingled a fewe figures, I
haue somewhat more often touched the pro-
position, neyther am I ignoraunte, that

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this my Treatise of Example, is far inferiour unto the dignitee of the matter, wherefore I counsell them that are studious that whyle they maye, they often exercise themselves, in declayning in writing, that hereafter they maye come the moze furnished to the function, of the most sacred ministerie, the whiche to defile with longe patteringe, and unlearned bablinge, is a thinge moste wicked.

Of the consolatorye Sermon or whiche consisteth in com- forting.

The Consolatory or comfortable Sermon is, wherin the Preacher, doth lift vp the man afficed, and stryvinge vnder the crosse, leaske beinge ouercome with impatience, hee should be subdued, and ouercomme wytch sorowe. These are specialllye the commune comfortable Places. The firste is the wyll of the heauentye fater. The seconde, the Condition. The thirde, the promise of deliueraunce. The fourthe, the necessitee of the conformatie of Chryst, and his members. The fift, the commodicie whiche is manifolde.

fold. For by the Crosse, the presumption of a manns own power, is ouerthowen, hypocritic is disclosed, confidence in the fleshe is shaken of, obedience is confirmed, patience is proued, contempt of the world followeth, humilitie ensueth, errorre past is corrected, euil to come is taken heede of before hande, Fayth is exercised, hope is taughte to bee reposed in oure God. Reade more conceringe this matter in the places of **Philippe Melanthon**. The treatise consisteth of occasion, proposition, confirmation, and conclusion, even as in the perswasible kynde, to whiche it is lyke: more ouer because it is profitable to knowe a certayne waye of applyinge of comfortes, I wyl brieslye declare the Methode of comfortinge.

The Methode of geeninge of conforte.

BAt least consolation shoule bee applyed out of season, or unskilfully, we wyl distinguishe, firste, betweene **Priuate**, and **publique** comfortes, and afterwarde descriue the iuste forme of them both. I call that a **priuate consolation**, whiche hapneth to

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ane alone oppressed with some Griefe or
Trosse. I call that commune whiche in the
tyme eyther of persecution or of any plague
sent from God, falleth vpon the whole cō-
gregation: But firste, wee wyl entreate
of the priuate, in whiche threakeninges are
generallye to bee obserued. Fyrst, who it
is that is to bee lyfted vp with consolations.
Secondly what it is that doeth grieue him.
Thyrdelye, a fittte application of the medi-
cine to the present griefe. He that seeleth
payne or griefe, eyther is Godlye or vngod-
lye: If bee bee godlye, streightway the con-
mon Inheritaunce of the Sons of God be-
inge shewed, hee is to be lyfted vp, to be cō-
forted, and cherisched with consolations, and
that by the places aboue rehearsed, and herē
with much profytē the eigēt Chapter to the
Romaynes may be alledged. But if bee bee
vngodlye, it is needfull as in a greuous di-
sease, that a greater care bee applyed, for
suche a one is not to be lyfted vppre streight-
waye, but is so muche the more to bee cast
downe, with the thundringe of the Lawe of
God, and to bee beate downe wytch threate-
ninges, vntill hee acknowledge his owne
vngodlynesse without Hypocrisye, vntyl be

bader

understande the wrath of God to be syzed
vp agaynst him, vntyll hee crye wþth Ma-
nasse, that hee is guyltye manye wayes.

For hee that applyeth conforte by and by
to a Wycked manne, eyther sickle or other-
wyse oppressed wþth anye Calamitye doeth
applye a most daungerous and unseasonable
and a deadlye Poyson. And doeth muche
lyke so that Phisition whyche healeth the
wounde outwardelye, the Matter of putri-
faction remayning within, from whence af-
terwarde a greater wicked and deadlye mis-
chiefe bursteth out. Wherfore as the skilful
Phisition, the tent beinge put in often, draw-
eth ouke the corrupte matter, whiche beinge
drawen foorth, couereth the Wounde ouer
wþth a molifyinge playster: So the Godly
Preacher, should first touch the Vyle of the
wycked man, by the threateninge of the law
that his Disease beinge knownen, maye the
more easlye bee cured, for it is trulye saide
that the firste Stepp to Healethe, is to
knowe the Disease. The seconde thinge,
whiche in consolations I haue saide, should
be considered, is the thing whyche causeth
the griefe, or þ thing whiche doth greue him,
which I thincke needefull to bee examined,

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for the righte application of the medcine,
for hee is otherwise to be lifted vp, whyche
by hys owne fault hath broughte a mischiefe
vpon hymselfe. And hee also otherwise to
whome by an other mans faulte, euyl hap-
peneth. For if any man by his owne faulte
hath broughte a Crosse vpon hymselfe, as in-
famie, pouertie, sickness, death. &c. The
medicine or conforte is not to bee applyed
forthwith vntille thou see the guiltye person
earnestlye touched with the feelinge of hys
synnes, for then this feelinge of sinnes, is to
be confirmyed with the worde of God, and to
be augmented if neede shall require. Then
wee muste descende to consolations: but if
hee bee eyther an Hypocrite, or otherwise
wicked, so longe the curse of the lawe, and
the wrathe of God are to bee sett before his
eyes, vntill hee knewe the greuonshes of hys
synnes, and confesse the same to hymselfe
out of the griefe of his mynde.

But if hee cannot bee broughte therunto
by the Lawe of God, and Threateninges,
a Precious Stone is not to bee caste before
Swyne. On the contrarye parte: If the
guiltye person shalbe broughte to the know-
ledge of hymselfe, and bee touched wyth the
true

erue feelinge of griefe , for his Swynne committed : then at lengthe the Arte of Phisike is to bee aplyed , and these three in order are to bee expounded . Firste his fal , nexte the punishment , and lastly the ende of both .

The fal is to bee taught fynde to procede of this , in that hee did cast from him the feare of the Lord ; and that may be confirmed fynde and plentifull y out of the fyfth Chapte of S. Paule to the Romaynes . Secondlye that now the decepciones of the devill , the fylthynesse of the fleshe , and the wantonnes of the worlde , might moxe easlye preuayle agaist him , beinge as he were unarmed . The fal beinge declared , and confirmed wyth these causes : In the Seconde place , wee must declare , that the punishment , is in no wyse equall with the offence committed , but is a testimonye of two most contrarie thynges , that is to saye of the wrathe of G D and also of his fatherlye good wyll and clemencye : of the wrathe of God , if the guiltye person wyl not repente , and not suffer hymselfe to bee corrected , wythe the scourge of God : of his fatherlye good wyll and clemencye , if hee beinge corrected , be made better by Punishmente , and wyl flye to the haueu

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Hauen of Repentaunce. After this in the thirde place, the ende both of the fall, and also of the punishment, is to be declared. Of the fal to the end afterward he may be more circumspecte and waryer. Of the punishment in that by the singuler councell and pur pose of God (when in the meane tyme bee sparceth manye wycked and mischeuous men) bee is chastened, not to the ende bee shoulde peryshe, but that he may haue a redye testimonye of his faterlye good wyl to wardes him. But because this wyl verye hardlye perswade him that labouretch vnder the crosse, witnessses and Examples are to be brought foorth out of Gods worde, such testimonies, verelye as these are: Paule the 1. Epistle to the Corinthe. the 11. Chapter sayth, that wee are chastened wytch aduer- sicie of the Lord: least we should be damned with the worlde. See, the end of the Crosse is, least we should be damned, if to wytte be- inge admonished by the Crosse we repent a- gayne. My sonne (sayth Solomon) do not refuse the correction of the Lord, neither be thou wearype whē thou art reprooued of him, for whom God louetk hee chasteneth, & yet embracetk him as the fater doth his sonne.

Pro. 16.

The

The aucthour of the Epistle to the Hebrewes the 12. Chapter sayth, that we are bastards, and not sonnes, if wee be without discipline and correction, such lyke places are moste syte, wherewith the mynde of the guyltye person now beinge penitent, may bee lyfted vp, that nowe hee would suffer any kinde of punishmente as one ready to obeye GOD: Let the Examples be *Manasses*, *Danid*, the *Sister of Moses*, *Rynge Vrias*, the *People ledde into Captiuitie*, and manye others, which were punished for certayne synnes, and after throught Repentance, hane retourned home agayne. The Example of the Theefe in comparison of others is famous, who hath set foorth a notable Example of patience and sayth. Hee did not therfore coumpt himselfe an abiecte because hee suffered so shameful a death for his wyckednesse, but pacientlye sustayned the deserued Punishmente, by Faythe reposid in **CHRISTE**. After such lyke testimonies & examples, wherwith the iudgements of God are to be made knowne, in comparinge the manners of men in oure age, with the maners of the people in the olde tyme: For God is alwayes lyke to himselfe: (whether thou

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thou hast respect to punishment or mercy) the cōmon places before mentioned maye be added. But if that wbyche greeueth him doe come throughe an others mans faulce, that order in applyinge of comforde is to bee followed, whiche in a cōmon comforde I am about to declare, whereof we must speake at this tyme. That common comforde therefore may be rightlye framed, thre thinges, are to be obserued. First from whence common calamity proceedeth. Secondly whiche bee causes thereof. Thirldlye the applyinge of the Comforde accordinge to the difference of the calamitie and of the causes. The calamitie is either sent frō God, or els broughte in by the enemies of our common weale. If the calamitye bee of God, as the plague, want of Foode and Uittayle, drought, and tempestes, the causes are not to bee soughte for without vs, but in our owne houses, and within oure selues, for the synnes of particuler men are the causes of common calamities, and oftentimes for one mans faulte the whole common weale is plagued: whereof *Acham*, *Dauid*, *OEdipus*, and manye others are witnesses, who by their own wycchednesse haue broughte in a comunion calamitie

tie. Here it is no harde matter to applye a
comforst, if we wyll foliowe the Examples
of the holly Propheteſ: for the Examples of
them doe teache vs, what is to be done: For
they are wont openly to rebuke wyckednesſ,
and that after threſ ſortes or kindes of wyckednesſe, to wyt: The forſaking of God, hy-
pocrisye, Iniurye done to thy Neigboure
and ſuche like, as moſte chieſlye ſeeme to a-
bounde amounghe the People. Examples are
extante here and there in the Wyptinges of
the Propheteſ. Agayne they are wonte
to call Publiquely together all the congrega-
tion to repentaunce, fastinge and prayer.
Certayne notable Examples of theſe twoo
thinges are of late yeares ſet foorth, at theſe
commaundement of our moſt noble Rynge,
by the Minifters of oure Churcheſ, not wi-
oute greate proſyte and mitigation, of de-
ſerued puniſhementes. Laſte of all the Pro-
pheteſ were wont to admoniſhe them, whō
they perceiued to bee defiled wyth wycked-
nesſe, moſe then others, leauing an example
to our minifters of the Woorde, that they
ſhould admoniſhe, rebuke and correct them
privately, whom they perceiue, by theyz
Iolattie, bſurye, adulterie, tyraſhny, decei-
ſion,

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tes, courteousnesse &c. to bring in a plague to
the whole common wealth. Tyreſas, althou-
ghe he were an ~~schnicke~~ priest did cal Oſ-
dipus the Tyrant, (for whose mischievous
deede, the Thebane common wealth was pu-
nished with the pestilence,) to paynefull pe-
naunce. And after this maner Elayē and
Jeremie haue corrected and reprehended
the Ringes of their time, and haue ascribed
common calamities unto theym. And the
ministers of the woord ought to know that
this is not the least parte of their function &
dutie, which if they neglecte eyther for feare
of fluggishnesse, they shall suffer greuous
punishements of God, as in the threatnings
of Ezechiel is declared, and els where.

But if eyther priuate or publique calamity
doe come from men, it is eyther for Justice
or not. If for Justice, wee muste then take
the comforde from the common condition of
the sonnes of God in this worlde, & declare
of how great honour God reputeth vs wor-
thy, þ bee hath marked vs with a peculicre
proper marke of his warfare and exercise.
Wherfore the Apostles beinge scourged do
reioyce for that they are countred worthy
to suffer reproache for the name of Christe;
for

For this kinde of crosse is most proper vnto the faychfull, wherewith Christe wilbe glorified in vs, even as S. Peter teacheth in the fourth chapter of his first Epistle.

But if not for Justice the common calamity be broughte vs from men, then the causes are to be soughte oute in our selues, and as before I haue saide whereas I haue spoken of the Crosse or affliction sent from God: the comforte is to bee applyed. Oute of these I thincke it is manifest by what way & meanes both priuate and publique comforts are to be applyed.

Of the Chydinge Sermon.

The Chydinge Sermon is that in the whiche the Preacher chydeth eyther the loytringe or the offendinge, or the stubbourne and disobediente hearer. The ende of this ought to bee the correction and the amende-
ment of him whiche is rebuked. Here these places are chieslye to bee considered. The first, the filthynesse of the thing committed, The seconde, thinges adioyninge or appertayninge as are an euyl conscience, the perill of reie-

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of refection, or to bee caste away, and the
feare of God, his iudgement hanging over
our head, and of the present and euer lasting
paynes. The thirde a conserence togerther
of the dignite of the person and of the filthi-
nes of the thinge. The fourth, Examples.
The fyfthe the knitting or ioyning together
of the person, as Christe our head and king,
the Church whiche is the spiritual country,
our body whiche is dedicated to God, that it
may be the temple of God, herunto y comon
weale, the house, the family &c. maye bee re-
ferred. When I recken these places I do
not thinke that all are to be applyed in eue-
rye chydinge, but now these, sometimes the
other, even as the wyse Preacher shall see
to be expedient. Let the Example be taken
out of the fyfth Epistle to the Corinhtians, &
the 6. Chapter, where S. Paule rebuketh
fornicatours. The Methode of a treatise
not vnylike to the Treatise of an exhortation
Wherfore I thinke it not needefull to adde
any example: especially, whē the places are
so playne, and it is knownen that all thinges
are to be proued, allowed, and garnished by
the Methode of conffymation. But here I
thought it needefull to adde twoo thinges.

The

The first that the mynde of him which is to be chidden, must be mollysyed to heare chydinges patiently, which thing may very fitye bee done, if the Minister declare his dutye towardes the guiltye person, and shewe the common necessarie layde vpon him to dos the same, least the chydinge should seeme to proceede of some naughtye affection: So S. Paule did before hand mollisye the mindes of the Corinthians, before hee vsed swer and bittet chidinges. The Second that conditions of repentaunce may be mingled, least any belinge discouraged, with somwhat more rougher chydinges, shoulde fall into desperation or wilfully kill himselfe.

These are the things good Audience which I haue thoughtee needfull to bee declared, to new Preachers, and I truste (unlesse my opinion do soulye beguile mee) that younge men shall not be a little holpen by declaring this Methode. For all the preceptes which are recited by mee are taken out of the foun-
taines of Logicians, and Rhetoricians, & are applied to the vse of the Preacher profit-
able both to the exposition of the holy wry-
ters, and also to the making of sacred Ser-
mons, with the whiche if younge men wyll

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suffer themselues to be ruled. I doubtē not to promisse them an easier proceedinge in diuine studies, and makinge of Sermons. But because it is not sufficiente to haue inuented silpe, or to haue ordred and disposed those thinges whiche wee are about to speake of, wylsely, unlesse blessed Memoriye be also p̄esent. I will adde a few thinges of Memoriye in steede of a conclusion to this Methode: and that not after the manner of the olde fachers who did inuente Images and signes, whiche were as certayne noces and helpeſ of Memoriye. (For this subtilite of wytte, I wyllinglye leaue to theym) but I wyl gather those thinges onelpe, wherwith they that are desirous to learn to make Sermons, shall perceiue themselues to bee muche holpen.

Of Memoriye.

Let us appointe two maner of wyses of helpinge the memoriye, whereof the former is more artificiall, the latter more rude and rusticall: that which is more artificiall doth consist of two thinges, that is to wytte, of order and number, for by these it is manifest

fest, that Arts are both taught and learned. For as order placeth everyt thinge in his proper place, & considereth the beginningis, proceedinges, and markes, or endes: so doeth number measure thinges together, and their partes and portions. Because therefore the Methode which I haue taught, doth shewe an order of thinges, and as it were numbred the parts, the best waye of learning by hart is diligently to consider the same order in the mynde, for it cannot bee, that he which hath cunningly framed an order of thinges, and hath obserued the least poyntes of thinges & as it were numbred them, but that he maye easelye keepe the same in mind and require the same agayne of it, when and as often as he shall haue occasion to speake: whereby it maye seeme a foolishe thinge to prescribe any other way of learning by hart, especially to those men whiche are taught and exercised in the Arte of eloquent speakinge. Notwithstanding althoough these thinges in ver-ry deede be thus, yet are they not soorthwith perceived of all men, Wherefore that these maye be vnderstoode more orderly, and may be applied more nerer to the vse of the Preacher. I will diuide this whole Reason of learninge

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Learninge by hart which I haue sayd, to consiste of order and number, into fourte mem-bers or preceptes, The first is; that hee under-stand the matter perfectely, and minding to preache, do keepe in mynd a certayn brieft comprehension of the whole matter. The seconde member is, that he haue the places, that is to saye $\nu\epsilon\phi\alpha\lambda\omega\alpha$ as the Greekes do terme it, by number. The thirde mem-ber is, that he make deuisions of the places, that are to be haudled, whiche is needefull to bee compre-bended in a certayne number, which if it may be done by any Verse, fit for the same, it shall not bee vnp-
profitable: as if the vse of the law were to be expounded. First he might not vnsylye make a third di-
vision, which he might compre-bende in thy
Verse.

Instruit, & damnat sonter, docet atq[ue] renator.

In Englishe thus.

It doth instructe and eke condemne,
such as vngodly are.
And to enforme the new borne men,
it hath as equall care.

And because the firste parte of this diuision,
hath

bath many parcelles, and causes, he might, comprehend them also in this Verse:
Mandatum, pœne, pax publica, dux ad Iesum.
The paynes and the commaundement, and also publique peace :

The guyde and leader unto Christe.

The true meditation of the Lawe (Doctor Peter Palladius, our most watchfull Bishop, very much desirulng of the Churches of the Danes, of Norwacie, Ilande) bath comprehended in this Verse:

Lex, quid erâ, quid sum, quid ero; per quem manifestat.

In Englishe thus:

The Lawe doeth make apparaunce what

I was and what I am :
What I shalbe it doth declare,

and eke by whom it came.

The fourth member is that in certayne places, digressions into threatenings, consolations, and exhortations bee placed, leaste in makinge digression to another matter, the memory be hyndred, and the Preacher with drawen from the matter proposid, whiche commonly is wone to happen, to the whiche do not obserue this precept. Nowe when as according to these fower preceptes, hee that

will

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will preache hath disposed his Oration, and
as it were reconsed it. He muste secke hym
selfe to learne it accordinge to the order of
his disposition. And fyrt of all hee muste
committe to memory the briefe, and summa-
rie comprehension, for that is fyrt to bee re-
cited. Secondlye, he muste learne the places
of the chapters as onder. And thirlye the
Treatise of handelinge of the places wþch
thei divisions and the parcels of theym. I
doubte not but this way of learning by hart,
is the best of all, which all Learned without
doubte do followe. Furthermore, the lat-
ter reason whiche I sayde is more rude and
rusticall, is profytalbe to men unlearned,
which haue not tasted of the Arte of Rheto-
rique. And this whether it bee framed wþch
notes of numbers, or wþch letters, it is all one,
& it may be done in this manner. First those
thinges which a preacher ignorant of arts
wyll learne by hart, hee shal deuide wþch no-
tes of number, or wþch euery letter. After-
warde in repeatinge, hee shall see what hee
hath set downe at euery note or letter. Laste
of all, hee shall learne by harte according to
the distinctions whiche hee hath made, and
shal demaunde agayne of euery note or let-
ter,

ter, as a thing committed to their custodij,
that whiche before hee had committed vnto
them. It wil not a little profyce him, if fyre
he wryte out his Sermon, and afterwarde
according to the prescript rules, do diuise
and learne it by hart. For the mynd
doeth moxe easelye retaine and
kepe that, which the hand
before hath noted.

FINIS.